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THE EPISTLES AND GOSPELS FOR PULPIT USE

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English. 1922.

THE EPISTLES AND GOSPELS FOR PULPIT USE

BEING THE ENGLISH VERSION OF THE EPISTLES AND GOSPELS READ IN THE MASSES OF SUNDAYS AND HOLYDAYS THROUGHOUT THE YEAR

EDITED BY

REV. FERDINAND E. BOGNER

. . . ut digne et competenter annuntiem Evangelium suum.

LEO A. KELLY

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To

THE RIGHT REVEREND JOHN J. O'CONNOR, D.D.,

Bishop of Newark, New Jersey,

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by the Editor

PREFACE

This edition of the Epistles and Gospels for Pulpit Use is published chiefly as an aid to the priest in the pulpit. It is simply the commonly known text of the Douay Version, with but a slight modification here and there, in the setting judged most suitable for that purpose. With regard to the text, however, I would say that it has been collated word for word with and conformed to the Latin text as used in the Missal, so that this edition truly presents the Epistles and Gospels "as read" in the Mass. The Epistles and Gospels here given are those of the Sundays, of the Holydays of obligation, and of the Feast of the Epiphany. All others are omitted, because they are seldom or never used. If they are ever needed, the necessary references to the Testament can be found in the Missal.

The Epistles and Gospels are God's own word, and deserve to be "announced" or read to the people "worthily and competently" and with every care to make them understood. To promote and facilitate such reading is the object of this book.

With this object in view, I have incorporated here three things the lack of which has, in my own experience, at least, proved a detriment to good reading: namely, division into paragraphs, punctuation designed to clarify the sense, and pronunciation of proper names wherever doubtful. In addition to these features, I mention another that ought to find favor with preachers. The verses are numbered, so as to permit of precise reference to chapter and verse, whenever necessary, without further consulting of the Bible. The figures employed for this purpose are small and above the line, and will not impede the reader. As another and important aid to good reading, a large clear type has been used.

Before concluding I wish to acknowledge my indebtedness and to express my cordial thanks

to the Rev. John C. Reville, S. J., Ph. D., Associate Editor of "America," and the Rev. Joseph McSorley of the Paulist Fathers for their kindness in reading over the proof sheets, though, of course, for the final form in which the book has appeared, I am alone responsible.

FERDINAND E. BOGNER.

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THE EPISTLES AND GOSPELS FOR PULPIT USE

THE EPISTLES AND GOSPELS FOR SUNDAYS

First Sunday of Advent

EPISTLE: Romans, xiii. 11-14.

Brethren: [11] Knowing the time, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we first believed. [12] The night is past, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. [13] Let us walk honestly as in the day—not in rioting and drunkenness, not in chambering and impurities, not in contention and strife. [14] But put ye on the Lord Jesus Christ.

GOSPEL: Luke, xxi. 25-33.

At that time Jesus said to his disciples:—
[25] "There shall be signs in the sun and in the moon and in the stars; and upon the earth

distress of nations, by reason of the confusion
of the roaring of the sea and of the waves;
[26] men withering away for fear and expecta-
tion of what shall come upon the whole world:
for the powers of heaven shall be moved.
[27] And then they shall see the Son of man
coming in a cloud with great power and maj-
esty. [28] But when these things begin to come
to pass, look up, and lift up your heads, be-
cause your redemption is at hand."

[29] And he spoke to them a similitude:—

"See the fig-tree, and all the trees. [30] When
they now shoot forth their fruit, you know that
summer is nigh. [31] So you also, when you
shall see these things come to pass, know that
the kingdom of God is at hand.

[32] "Amen I say to you, this generation shall
not pass away till all things be fulfilled.
[33] Heaven and earth shall pass away, but my
words shall not pass away."

Second Sunday of Advent

EPISTLE: Romans, xv. 4-13.

Brethren: [4] What things soever were written, were written for our learning, that through patience and the comfort of the scriptures we might have hope. [5] Now the God of patience and of comfort grant you to be of one mind one towards another according to Jesus Christ, [6] that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. [7] Wherefore receive one another, as Christ also hath received you unto the honor of God.

[8] For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; [9] but that the Gentiles are to glorify God for his mercy, as it is written : "Therefore will I confess to thee, O Lord, among the Gentiles,

and will sing to thy name." [10] And again he saith: "Rejoice, ye Gentiles, with his people." [11] And again: "Praise the Lord, all ye Gentiles; and magnify him, all ye peoples." [12] And again Isaias saith: "There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope."

[13] Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL: Matthew, xi. 2-10.

At that time, [2] when John had heard in prison the works of Christ, sending two of his disciples, he said to him: [3] "Art thou he that art to come, or look we for another?" [4] And Jesus, making answer, said to them: "Go and relate to John what you have heard and seen. [5] The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. [6] And blessed is he that shall not be scandalized in me."

[7] And when they went their way, Jesus began to say to the multitudes concerning John: "What went you out into the desert to see? A reed shaken with the wind? [8] But what went you out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. [9] But what went you out to see? A prophet? Yea, I tell you, and more than a prophet; [10] for this is he of whom it is written, 'Behold, I send my Angel before thy face, who shall prepare thy way before thee.' "

Third Sunday of Advent

EPISTLE: Philippians, iv. 4-7.

Brethren: [4] Rejoice in the Lord always; again I say, rejoice. [5] Let your modesty be known to all men; the Lord is nigh. [6] Be nothing solicitous; but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. [7] And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

GOSPEL: John, i. 19-28.

At that time [19] the Jews sent from Jerusalem priests and Levites to John, to ask him, "Who art thou?" [20] And he confessed and did not deny. And he confessed: "I am not the Christ." [21] And they asked him:

"What, then? Art thou Elias?" And he said, "I am not." "Art thou the prophet?" And he answered, "No." [22] They said therefore unto him: "Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?" [23] He said: "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' " as said the prophet Isaias.

[24] And they that were sent were of the Pharisees. [25] And they asked him and said to him: "Why, then, dost thou baptize, if thou be not Christ nor Elias nor the prophet?" [26] John answered them, saying: "I baptize with water, but there hath stood one in the midst of you whom you know not. [27] The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose."

[28] These things were done in Bethania*, beyond the Jordan, where John was baptizing.

* *Be-tha'ni-a*: four syllables, accent on the second; *e* as in "enough," first *a* as in "mate," *i* as in "ill," final *a* as in "sofa."

Fourth Sunday of Advent

EPISTLE: 1 Corinthians, iv. 1-5.

Brethren: [1] Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. [2] Here now it is required among the dispensers that a man be found faithful. [3] But to me it is a very small thing to be judged by you or by man's day; but neither do I judge my own self. [4] For I am not conscious to myself of anything; yet am I not hereby justified. But he that judgeth me is the Lord. [5] Therefore judge not before the time—until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.

GOSPEL: Luke, iii. 1-6.

[1] In the fifteenth year of the reign of Tiberius Cæsar,—Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea * and the country of Trachonitis †, and Lysanias ‡ tetrarch of Abilina §,—[2] under the high priests Annas and Caiphas||, the word of the Lord came to John, the son of Zachary, in the desert.

[3] And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; [4] as it was written in the book of the sayings of Isaias the prophet:

* *It-u-re'a*: four syllables, accent on the third: *i* as in "ill," *u* as in "unite," *e* as in "be," final *a* as in "sofa."

† *Trach-o-ni'tis*: four syllables, accent on the third; *a* as in "am," *ch* like *k*, *o* as in "obey," first *i* as in "pine," second *i* as in "ill."

‡ *Ly-sa'ni-as*: four syllables, accent on the second; *y* as in "by," first *a* as in "mate," *i* as in "ill," second *a* as in "final."

§ *Ab-i-li'na*: four syllables, accent on the third; first *a* as in "am," first *i* as in "ill," second *i* as in "pine," final *a* as in "sofa."

|| *Ca'i-phas*: three syllables, accent on the first; first *a* as in "mate," *i* as in "ill," second *a* as in "final."

"A voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make straight his paths; [5] every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain; [6] and all flesh shall see the salvation of God.' "

Sunday within the Octave of the Nativity

EPISTLE: Galatians, iv. 1-7.

Brethren: [1] As long as the heir is a child, he differeth nothing from a servant, though he be lord of all, [2] but is under tutors and governors until the time appointed by the father. [3] So we also, when we were children, were serving under the elements of the world. [4] But when the fullness of the time was come, God sent his Son, made of a woman, made under the law, [5] that he might redeem them who were under the law, that we might receive the adoption of sons. [6] And because you are sons, God hath sent the Spirit of his Son into your hearts, crying, "Abba (Father)." [7] Therefore, now he is not a servant, but a son; and, if a son, an heir also through God.

GOSPEL: Luke, ii. 33-40.

At that time [33] Joseph and Mary, the mother of Jesus, were wondering at those things which where spoken concerning him. [34] And Simeon blessed them, and said to Mary his mother: "Behold, this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; [35] and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed."

[36] And there was one Anna, a prophetess, the daughter of Phanuel*, of the tribe of Aser †. She was far advanced in years, and had lived with her husband seven years from her virginity; [37] and she was a widow until fourscore and four years; and she departed not from the temple, by fastings and prayers serving night and day. [38] Now she, coming in at the same hour, confessed to the Lord,

* *Phan'u-el*: three syllables, accent on the first; *a* as in "am," *u* as in "unite," *e* as in "met."

† *A'ser*: two syllables, accent on the first; *a* as in "mate," *e* as in "maker."

and spoke of him to all that looked for the redemption of Israel.

[39] And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. [40] And the child grew and waxed strong, full of wisdom; and the grace of God was in him.

Feast of the Most Holy Name of Jesus

[SUNDAY BETWEEN THE FEAST OF THE CIRCUMCISION AND THE FEAST OF THE EPIPHANY]

EPISTLE: Acts, iv. 8-12.

In those days [8] Peter, filled with the Holy Ghost, said: "Ye princes of the people, and ancients, hear. [9] If we this day are examined concerning the good deed done to the infirm man,—by what means he hath been made whole,—[10] be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead,—even by him this man standeth here before you whole. [11] This is the stone which was rejected by you the builders, which is become the head of the corner. [12] Neither is there salvation

in any other. For there is no other name under heaven given to men whereby we must be saved."

GOSPEL: Luke, ii. 21.

At that time, [21] after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb.

First Sunday after Epiphany

EPISTLE: Romans, xii. 1-5.

Brethren: [1] I beseech you by the mercy of God that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. [2] And be not conformed to this world; but be re-formed in the newness of your mind, that you may prove what is the good and the acceptable and the perfect will of God.

[3] For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. [4] For as in one body we have many members, but all the members have not the same office, [5] so we, being many, are one body in Christ, and every

one members one of another, in Christ Jesus our Lord.

GOSPEL: Luke, ii. 42-52.

42 When Jesus was twelve years old, they went up into Jerusalem according to the custom of the feast; 43 and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. 44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. 45 And not finding him, they returned into Jerusalem, seeking him. 46 And it came to pass that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. 47 And all that heard him were astonished at his wisdom and his answers. 48 And seeing him, they wondered. And his mother said to him: "Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing." 49 And he said to them: "How

is it that you sought me? Did ye not know
that I must be about my Father's business?"
50 And they understood not the word that he
spoke unto them. 51 And he went down with
them, and came to Nazareth, and was subject
to them. And his mother kept all these words
in her heart. 52 And Jesus advanced in wis-
dom and age and grace with God and men.

Second Sunday after Epiphany

EPISTLE: Romans, xii. 6-16.

Brethren: [6] We have different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; [7] or ministry, in ministering; or he that teacheth, in doctrine; [8] he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness. [9] Let love be without dissimulation; hating that which is evil, cleaving to that which is good; [10] loving one another with the charity of brotherhood; with honor preventing one another; [11] in carefulness not slothful; in spirit fervent; serving the Lord; [12] rejoicing in hope; patient in tribulation; instant in prayer; [13] communicating to the necessities of the saints; pursuing hospitality. [14] Bless them that persecute you;

bless and curse not. [15] Rejoice with them that rejoice; weep with them that weep; [16] being of one mind one towards another; not minding high things, but consenting to the humble.

GOSPEL: John, ii. 1-11.

At that time [1] there was a marriage in Cana of Galilee, and the mother of Jesus was there. [2] And Jesus also was invited, and his disciples, to the marriage. [3] And the wine failing, the mother of Jesus saith to him: "They have no wine." [4] And Jesus saith to her: "Woman, what is that to me and to thee? My hour is not yet come." [5] His mother saith to the waiters: "Whatsoever he shall say to you, do ye."

[6] Now, there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. [7] Jesus saith to them: "Fill the water-pots with water." And they filled them up to the brim. [8] And Jesus saith to them: "Draw out now, and carry to the chief

steward of the feast." And they carried it.
[9] And when the chief steward had tasted the
water made wine, and knew not whence it was
(but the waiters knew who had drawn the
water), the chief steward calleth the bride-
groom, [10] and saith to him: "Every man at
first setteth forth good wine, and, when men
have well drunk, then that which is worse; but
thou hast kept the good wine until now."

[11] This beginning of miracles Jesus did in
Cana of Galilee, and manifested his glory;
and his disciples believed in him.

Third Sunday after Epiphany

EPISTLE: Romans, xii. 16-21.

Brethren: [16] Be not wise in your own conceits, [17] to no man rendering evil for evil; providing good things, not only in the sight of God, but also in the sight of all men; [18] if it be possible, as much as is in you, having peace with all men; [19] not revenging yourselves, my dearly beloved, but give place unto wrath. For it is written: "Revenge is mine, I will repay," saith the Lord. [20] But "if thy enemy be hungry, give him to eat; if he thirst, give him to drink: for, doing this, thou shalt heap coals of fire upon his head." [21] Be not overcome by evil, but overcome evil by good.

GOSPEL: Matthew, viii. 1-13.

At that time, [1] when Jesus was come down from the mountain, great multitudes followed

him. [2] And, behold, a leper came and adored him, saying: "Lord, if thou wilt, thou canst make me clean." [3] And Jesus, stretching forth his hand, touched him, saying: "I will, be thou made clean." And forthwith his leprosy was cleansed. [4] And Jesus saith to him: "See thou tell no man; but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them."

[5] And when he had entered into Capharnaum *, there came to him a centurion, beseeching him [6] and saying: "Lord, my servant lieth at home sick of the palsy, and is grievously tormented." [7] And Jesus saith to him: "I will come and heal him." [8] And the centurion, making answer, said: "Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. [9] For I also am a man subject to authority, having under me soldiers;

* *Ca-phar'na-um*: four syllables, accent on the second; first *a* as in "amount," second *a* as in "arm," third *a* as in "chaotic," *u* as in "circus."

and I say to this man, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

[10] And Jesus, hearing this, marveled, and said to them that followed him: "Amen I say to you, I have not found so great faith in Israel. [11] And I say to you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; [12] but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth."

[13] And Jesus said to the centurion: "Go, and as thou hast believed, so be it done to thee." And the servant was healed at the same hour.

Fourth Sunday after Epiphany

EPISTLE: Romans, xiii. 8-10.

Brethren: [8] Owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. [9] For thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet. And if there be any other commandment, it is comprised in this word: thou shalt love thy neighbor as thyself. [10] The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

GOSPEL: Matthew, viii. 23-27.

At that time, [23] when Jesus entered into the boat, his disciples followed him. [24] And, behold, a great tempest arose in the sea, so that

the boat was covered with waves; but he was asleep. [25] And his disciples came to him and awaked him, saying: "Lord, save us, we perish." [26] And Jesus saith to them: "Why are you fearful, O ye of little faith?" Then, rising up, he commanded the winds and the sea, and there came a great calm. [27] But the men wondered, saying: "What manner of man is this, for the winds and the sea obey him?"

Fifth Sunday after Epiphany

EPISTLE: Colossians, iii. 12-17.

Brethren: [12] Put ye on, as the elect of God, holy and beloved, the heart of mercy, benignity, humility, modesty, patience; [13] bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. [14] But above all these things have charity, which is the bond of perfection; [15] and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. [16] Let the word of Christ dwell in you abundantly; in all wisdom teaching and admonishing one another, and in psalms, hymns, and spiritual canticles singing in grace in your hearts to God. [17] All whatsoever you do in word or in work, do all in the

name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

GOSPEL: Matthew, xiii. 24-30.

At that time Jesus spoke this parable to the multitudes:—

24 "The kingdom of heaven is likened to a man that sowed good seed in his field. 25 But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. 26 And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. 27 And the servants of the goodman of the house, coming, said to him: 'Sir, didst thou not sow good seed in thy field? Whence, then, hath it cockle?' 28 And he said to them: 'An enemy hath done this.' And the servants said to him: 'Wilt thou that we go and gather it up?' 29 And he said: 'No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. 30 Suffer

both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.' "

Sixth Sunday after Epiphany

EPISTLE: 1 Thessalonians, i. 2-10.

Brethren: [2] We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing; [3] being mindful of the work of your faith and labor and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father; [4] knowing, brethren, beloved of God, your election. [5] For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness; as you know what manner of men we have been among you for your sakes. [6] And you became followers of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost; [7] so that you were made a pattern to all that believe, in Macedonia and in Achaia *. [8] For

* *A-cha'ia*: three syllables, accent on the second; first

from you was spread abroad the word of the Lord not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth; so that we need not to speak anything. [9] For they themselves relate of us what manner of entering in we had unto you; and how ye turned to God from idols to serve the living and true God [10] and to wait for his Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GOSPEL: Matthew, xiii. 31-35.

At that time Jesus spoke this parable to the multitudes:—

[31] "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field; [32] which is the least, indeed, of all seeds; but when it is grown up, it is greater than all herbs and becometh a tree, so that the birds of the air come and dwell in the branches thereof."

a as in "amount," *ch* like *k*, second *a* as in "mate," like *y* in "yet," final *a* as in "sofa."

[33] Another parable he spoke to them:—
"The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened."

[34] All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them,—[35] that it might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

Septuagesima Sunday

EPISTLE: 1 Corinthians, ix. 24-27, and x. 1-5.

Brethren: (ix) 24 Know you not that they that run in the race all run, indeed, but one receiveth the prize? So run that you may obtain. 25 And every one that striveth for the mastery restraineth himself in all things: and they, indeed, that they may receive a corruptible crown; but we, an incorruptible one. 26 So, therefore, I run, not as at an uncertainty; so I fight, not as one beating the air; 27 but I chastise my body, and bring it into subjection, lest perhaps, when I have preached to others, I myself should become a castaway.

(x) 1 For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and were all baptized in Moses, in the cloud and in

the sea; [3] and did all eat the same spiritual food; [4] and did all drink the same spiritual drink (and they drank of the spiritual rock that followed them—and the rock was Christ). [5] But with most of them God was not well pleased.

GOSPEL: Matthew, xx. 1-16.

At that time Jesus spoke to his disciples this parable:—

[1] "The kingdom of heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. [2] And having agreed with the laborers for a penny a day, he sent them into his vineyard. [3] And going out about the third hour, he saw others standing in the market-place idle; [4] and he said to them: 'Go you also into my vineyard, and I will give you what shall be just.' [5] And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. [6] But about the eleventh hour he went out, and found others standing; and he saith to them:

'Why stand you here all the day idle?'
[7] They say to him: 'Because no man hath
hired us.' He saith to them: 'Go you also
into my vineyard.'

[8] "And when evening was come, the Lord
of the vineyard saith to his steward: 'Call
the laborers and pay them their hire, begin-
ning from the last even to the first.' [9] When,
therefore, they were come that came about the
eleventh hour, they received every man a
penny. [10] But when the first also came, they
thought that they should receive more; and
they also received every man a penny. [11] And
receiving it, they murmured against the master
of the house, [12] saying: 'These last have
worked but one hour, and thou hast made them
equal to us that have borne the burden of the
day and the heats.' [13] But he, answering, said
to one of them: 'Friend, I do thee no wrong.
Didst thou not agree with me for a penny?
[14] Take what is thine, and go thy way; I will
also give to this last even as to thee. [15] Or is it
not lawful for me to do what I will? Is thy
eye evil, because I am good?'

[16] "So shall the last be first; and the first, last. For many are called; but few are chosen."

Sexagesima Sunday

EPISTLE: 2 Corinthians, xi. 19-33, and xii. 1-9.

Brethren: (xi) 19 You gladly suffer the fool-
ish, whereas you yourselves are wise. 20 For
you suffer if a man bring you into bondage,
if a man devour you, if a man take from you,
if a man be lifted up, if a man strike you on
the face.

21 I speak according to dishonor, as if we
had been weak in this part. Wherein if any
man dare,—I speak foolishly,—I dare also.
22 They are Hebrews; so am I. They are
Israelites; so am I. They are the seed of
Abraham; so am I. 23 They are the ministers
of Christ;—I speak as one less wise—I am
more: in many more labors, in prisons more
frequently, in stripes above measure, in deaths
often (24 of the Jews five times did I receive
forty stripes save one, 25 thrice was I beaten

with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea); [26] in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; [27] in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. [28] Besides those things which are without, there is my daily instance, the solicitude for all the churches. [29] Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

[30] If I must needs glory, I will glory of the things that concern my infirmity. [31] The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. [32] At Damascus, the governor of the nation under Aretas * the king guarded the city of the Damascenes, to apprehend me; [33] and through a

* *Ar'e-tas*: three syllables, accent on the first; first *a* as in "am," *e* as in "enough," second *a* as in "am."

window in a basket was I let down by the wall,
and so escaped his hands.

(xii) 1 If I must glory,—it is not expedient
indeed; but I will come to the visions and reve-
lations of the Lord. 2 I know a man in Christ
above fourteen years ago (whether in the body,
I know not; or out of the body, I know not;
God knoweth), such a one caught up to the
third heaven. 3 And I know such a man
(whether in the body or out of the body, I
know not; God knoweth), 4 that he was caught
up into paradise, and heard secret words,
which it is not granted to man to utter. 5 For
such a one I will glory; but for myself I
will glory nothing, but in my infirmities.
6 For though I should have a mind to glory,
I shall not be foolish; for I will say the truth.
But I forbear, lest any man should think of me
above that which he seeth in me, or anything
he heareth from me.

7 And lest the greatness of the revelations
should exalt me, there was given me a sting
of my flesh, an angel of Satan to buffet me.
8 For which thing thrice I besought the Lord

that it might depart from me. [9] And he said to me: "My grace is sufficient for thee; for power is made perfect in infirmity."

Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL: Luke, viii. 4-15.

At that time, [4] when a very great multitude was gathered together, and hastened out of the cities unto Jesus, he spoke by a similitude:—

[5] "The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. [6] And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. [7] And other some fell among thorns; and the thorns, growing up with it, choked it. [8] And other some fell upon good ground; and, being sprung up, yielded fruit a hundredfold."

Saying these things, he cried out: "He that hath ears to hear, let him hear."

[9] And his disciples asked him what this parable might be. [10] To whom he said:—

"To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that, seeing, they may not see, and, hearing, may not understand. [11] Now the parable is this: The seed is the word of God. [12] And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. [13] Now they upon the rock are they who, when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away. [14] And that which fell among thorns are they who have heard, and, going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. [15] But that on the good ground are they who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience."

Quinquagesima Sunday

EPISTLE: 1 Corinthians, xiii. 1-13.

Brethren: [1] If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. [2] And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. [3] And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

[4] Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, [5] is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; [6] rejoiceth not in iniquity, but rejoiceth with the truth;

[7] beareth all things, believeth all things, hopeth all things, endureth all things.

[8]Charity never falleth away, whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. [9] For we know in part, and we prophesy in part; [10] but when that which is perfect is come, that which is in part shall be done away. [11] When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. [12] We see now in a mirror, in a dark manner; but then, face to face. Now I know in part; but then I shall know even as I am known. [13] And now there remain faith, hope, charity—these three; but the greatest of these is charity.

GOSPEL: Luke, xviii. 31-43.

At that time [31] Jesus took unto him the twelve, and said to them: "Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets

concerning the Son of man. [32] For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; [33] and after they have scourged him, they will put him to death; and the third day he shall rise again." [34] And they understood none of these things; and this word was hid from them; and they understood not the things that were said.

[35] Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the wayside, begging. [36] And when he heard the multitude passing by, he asked what this meant. [37] And they told him that Jesus of Nazareth was passing by. [38] And he cried out, saying: "Jesus, son of David, have mercy on me." [39] And they that went before rebuked him that he should hold his peace. But he cried out much more: "Son of David, have mercy on me." [40] And Jesus, standing, commanded him to be brought unto him. And when he was come near, he asked him, [41] saying: "What wilt thou that I do to thee?" But he said: "Lord, that I may see." [42] And Jesus said to him: "Receive thy sight; thy

faith hath made thee whole." [43] And immediately he saw, and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

First Sunday of Lent

EPISTLE: 2 Corinthians, vi. 1-10.

Brethren: [1] We do exhort you that you receive not the grace of God in vain ([2] for he saith, "In an accepted time have I heard thee; and in the day of salvation have I helped thee": behold, now is the acceptable time; behold, now is the day of salvation), [3] giving no offence to any man, that our ministry be not blamed. [4] But in all things let us exhibit ourselves as the ministers of God—in much patience, in tribulations, in necessities, in distresses, [5] in stripes, in prisons, in seditions, in labors, in watchings, in fastings; [6] in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, [7] in the word of truth, in the power of God; by the armor of justice on the right hand and on the left, [8] by honor and dishonor, by evil

report and good report; as deceivers, and yet
true; as unknown, and yet known; [9] as dying,
and behold we live; as chastised, and not
killed; [10] as sorrowful, yet always rejoicing;
as needy, yet enriching many; as having noth-
ing, and possessing all things.

GOSPEL: Matthew, iv. 1-11.

At that time [1] Jesus was led by the Spirit
into the desert, to be tempted by the devil.
[2] And when he had fasted forty days and forty
nights, afterwards he was hungry. [3] And the
tempter, coming, said to him: "If thou be
the Son of God, command that these stones be
made bread." [4] Who answered and said:
"It is written, 'Not in bread alone doth man
live, but in every word that proceedeth from
the mouth of God.' "

[5] Then the devil took him up into the holy
city, and set him upon the pinnacle of the
temple, [6] and said to him: "If thou be the Son
of God, cast thyself down; for it is written that
'He hath given his angels charge over thee, and

in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.' "
[7] Jesus said to him: "It is written again, 'Thou shall not tempt the Lord thy God.' "

[8] Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, [9] and said to him: "All these will I give thee, if, falling down, thou wilt adore me." [10] Then Jesus saith to him: "Begone, Satan, for it is written, 'The Lord thy God shalt thou adore, and him only shalt thou serve.' "

[11] Then the devil left him; and, behold, angels came and ministered to him.

Second Sunday of Lent

EPISTLE: 1 Thessalonians, iv. 1-7.

Brethren: [1] We pray and beseech you in the Lord Jesus that, as you have received of us how you ought to walk and to please God, so also you would walk, that you may abound the more. [2] For you know what precepts I have given to you by the Lord Jesus. [3] For this is the will of God, your sanctification—that you should abstain from fornication; [4] that every one of you should know how to possess his vessel in sanctification and honor, [5] not in the passion of lust, like the Gentiles that know not God; [6] and that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. [7] For God hath not called us unto

uncleanness, but unto sanctification, in Christ Jesus our Lord.

GOSPEL: Matthew, xvii. 1-9.

At that time [1] Jesus taketh unto him Peter and James and John his brother, and bringeth them up into a high mountain apart; [2] and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. [3] And, behold, there appeared to them Moses and Elias talking with him. [4] And Peter, answering, said to Jesus: "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias." [5] And as he was yet speaking, behold, a bright cloud overshadowed them, and, lo, a voice out of the cloud, saying: "This is my beloved Son, in whom I am well pleased; hear ye him." [6] And the disciples, hearing, fell upon their face, and were very much afraid. [7] And Jesus came and touched them, and said to them: "Arise, and fear not." [8] And they, lifting up their eyes, saw no one,

but only Jesus. [9] And as they came down from the mountain, Jesus charged them, saying: "Tell the vision to no man, till the Son of man be risen from the dead."

Third Sunday of Lent

EPISTLE: Ephesians, v. 1-9.

Brethren: [1] Be ye followers of God, as most dear children; [2] and walk in love, as Christ also hath loved us and hath delivered himself for us, an oblation and a sacrifice to God for an odor of sweetness. [3] But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints; [4] nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. [5] For know ye this, and understand, that no fornicator nor unclean man nor covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. [6] Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. [7] Be ye not, therefore, partakers with them; [8] for you

were heretofore darkness, but now light in the Lord. Walk, then, as children of the light; [9] for the fruit of the light is in all goodness and justice and truth.

GOSPEL: Luke, xi. 14-28.

At that time Jesus [14] was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke; and the multitudes were in admiration at it. [15] But some of them said: "He casteth out devils by Beelzebub * the prince of devils." [16] And others, tempting, asked of him a sign from heaven. [17] But he, seeing their thoughts, said to them:—

"Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. [18] And if Satan also be divided against himself, how shall his kingdom stand? —because you say that through Beelzebub I cast out devils. [19] Now, if I cast out devils by

* Be-el′ze-bub: four syllables, accent on the second; first *e* as in "enough," second *e* as is "met," third *e* as in "enough," *u* as in "but."

Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. [20] But if I, by the finger of God, cast out devils, doubtless the kingdom of God is come upon you.

[21] "When a strong man armed keepeth his court, those things which he possesseth are in peace; [22] but if a stronger than he come upon him and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils. [23] He that is not with me, is against me; and he that gathereth not with me, scattereth.

[24] "When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith, 'I will return into my house whence I came out'; [25] and when he is come, he findeth it swept and garnished. [26] Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there. And the last state of that man becomes worse than the first."

[27] And it came to pass, as he spoke these

things, a certain woman from the crowd, lifting up her voice, said to him: "Blessed is the womb that bore thee, and the paps that gave thee suck." [28] But he said: "Yea, rather, blessed are they who hear the word of God and keep it."

Fourth Sunday of Lent

EPISTLE: Galatians, iv. 22-31.

Brethren: [22] It is written that Abraham had two sons, the one by a bondwoman and the other by a freewoman. [23] But he who was of the bondwoman was born according to the flesh; but he of the freewoman was by promise. [24] Which things are said by an allegory. For these are the two testaments: the one from Mount Sina *, engendering unto bondage—which is Agar † ([25] for Sina is a mountain in Arabia which hath affinity to that Jerusalem which is now and is in bondage with her children); [26] but that Jerusalem which is above is free—which is our mother. [27] For it is written: "Rejoice, thou barren that bear-

* *Si'na*: two syllables, accent on the first; *i* as in "pine," *a* as in "sofa."

† *A'gar*: two syllables, accent on the first; first *a* as in "mate," second *a* as in "arm."

est not; break forth and cry, thou that travailest not. For many are the children of the desolate, more than of her that hath a husband."

[28] Now we, brethren, as Isaac was, are the children of promise. [29] But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. [30] But what saith the scripture? "Cast out the bondwoman and her son; for the son of the bondwoman shall not he heir with the son of the freewoman." [31] So, then, brethren, we are not the children of the bondwoman, but of the free—by the freedom wherewith Christ hath made us free.

GOSPEL: John, vi. 1-15.

At that time [1] Jesus went over the sea of Galilee, which is that of Tiberias *; [2] and a great multitude followed him, because they saw the miracles which he did on them that

* *Ti-be'ri-as*: four syllables, accent on the second; first *i* as in "pine," *e* as in "be," second *i* as in "ill," *a* as in "final."

were diseased. [3] Jesus therefore went up into
a mountain, and there he sat with his disciples.
[4] Now the pasch, the festival day of the Jews,
was near at hand. [5] When Jesus therefore
had lifted up his eyes, and seen that a very
great multitude cometh to him, he said to
Philip: "Whence shall we buy bread that
these may eat?" [6] And this he said to try
him; for he himself knew what he would do.
[7] Philip answered him: "Two hundred
pennyworth of bread is not sufficient for them,
that every one may take a little." [8] One of
his disciples, Andrew, the brother of Simon
Peter, saith to him: [9] "There is a boy here
that hath five barley loaves and two fishes; but
what are these among so many?" [10] Then
Jesus said: "Make the men sit down." Now
there was much grass in the place. The men
therefore sat down, in number about five thou-
sand. [11] And Jesus took the loaves, and when
he had given thanks, he distributed to them
that were set down; in like manner also of the
fishes, as much as they would. [12] And when
they were filled, he said to his disciples:

"Gather up the fragments that remain, lest they be lost." [13] They gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

[14] Now those men, when they had seen what a miracle Jesus had done, said: "This is of a truth the prophet that is to come into the world." [15] Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone.

Passion Sunday

EPISTLE: Hebrews, ix. 11-15.

Brethren: [11]Christ, being come a high priest of the good things to come, by a greater and more perfect tabernacle not made with hands,—that is, not of this creation,—[12] neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

[13] For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, [14] how much more shall the blood of Christ, who, by the Holy Ghost, offered himself unspotted to God, cleanse our conscience from dead works, to serve the living God?

[15] And therefore he is the Mediator of the new testament, that, by means of his death for the redemption of those transgressions

which were under the former testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

GOSPEL: John, viii. 46-59.

At that time Jesus said to the multitudes of the Jews: [46] "Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? [47] He that is of God heareth the words of God. Therefore you hear them not, because you are not of God."

[48] The Jews therefore answered and said to him: "Do not we say well, that thou art a Samaritan, and hast a devil?" [49] Jesus answered: "I have not a devil; but I honor my Father, and you have dishonored me. [50] But I seek not my own glory; there is one that seeketh and judgeth. [51] Amen, amen I say to you, if any man keep my word, he shall not see death for ever."

[52] The Jews therefore said: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, 'If

any man keep my word, he shall not taste
death for ever.' [53] Art thou greater than our
Father Abraham, who is dead? And the
prophets are dead. Whom dost thou make
thyself?" [54] Jesus answered: "If I glorify
myself, my glory is nothing. It is my Father
that glorifieth me, of whom you say that he is
your God. [55] And you have not known him;
but I know him. And if I shall say that I
know him not, I shall be like to you, a liar.
But I do know him, and do keep his word.
[56] Abraham your father rejoiced that he might
see my day; he saw it, and was glad." [57] The
Jews therefore said to him: "Thou are not
yet fifty years old, and hast thou seen Abra-
ham?" [58] Jesus said to them: "Amen,
amen I say to you, before Abraham was made,
I am."

[59] They took up stones therefore to cast at
him; but Jesus hid himself, and went out of
the temple.

Palm Sunday

EPISTLE: Philippians, ii. 5-11.

Brethren: [5] Let this mind be in you which
was also in Christ Jesus. [6] For he, being in
the form of God, thought it not robbery to be
equal with God; [7] but emptied himself, tak-
ing the form of a servant, being made in the
likeness of men. And found in habit as a man,
[8] he humbled himself, becoming obedient unto
death, even the death of the cross. [9] For which
cause God also hath exalted him, and hath
given him a name which is above every name,
[10] that at the name of Jesus every knee should
bow, of those that are in heaven, on earth, and
under the earth, [11] and that every tongue
should confess that the Lord, Jesus Christ, is
in the glory of God the Father.

GOSPEL: Matthew, xxi. 1-9.

At that time, when Jesus [1] drew nigh to Jerusalem, and was come to Bethphage*, unto Mount Olivet, then he sent two disciples, [2] saying to them: "Go ye into the village that is over against you, and immediately ye shall find an ass tied, and a colt with her; loose them, and bring them to me; [3] and if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go."

[4] Now all this was done that it might be fulfilled which was spoken by the prophet, saying: [5] "Tell ye the daughter of Sion: Behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke."

[6] And the disciples, going, did as Jesus commanded them. [7] And they brought the ass and the colt, and laid their garments upon them,

* *Beth'pha-ge*: three syllables, accent on the first; first *e* as in "met," *ph* like *f*, *a* as in "amount," *g* like *j*, second *e* as in "be."

and made him sit thereon. [8] And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; [9] and the multitudes that went before and that followed cried, saying: "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord."

The Passion of our Lord Jesus Christ

Matthew, xxvi. and xxvii.

At that time Jesus (xxvi) [1] said to his disciples: [2] "You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified."

[3] Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas*. [4] And they consulted together that, by subtilty, they might apprehend Jesus and put

* *Ca'i-phas*: three syllables, accent on the first; first *a* as in "mate," *i* as in "ill," second *a* as in "final."

him to death. [5] But they said: "Not on the festival day, lest perhaps there should be a tumult among the people."

[6] And when Jesus was in Bethania †, in the house of Simon the leper, [7] there came to him a woman having an alabaster box of precious ointment, and she poured it on his head as he was at table. [8] And the disciples, seeing it, had indignation, saying: "To what purpose is this waste? [9] For this might have been sold for much, and given to the poor." [10] And Jesus, knowing it, said to them: "Why do you trouble this woman? For she hath wrought a good work upon me. [11] For the poor you have always with you; but me you have not always. [12] For she, in pouring this ointment upon my body, hath done it for my burial. [13] Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her."

[14] Then went one of the twelve, who was

† *Be-tha'ni-a*: four syllables, accent on the second; *e* as in "enough," first *a* as in "mate," *i* as in "ill," final *a* as in "sofa."

called Judas Iscariot, to the chief priests,
[15] and said to them: "What will you give me,
and I will deliver him unto you?" But they
appointed him thirty pieces of silver. [16] And
from thenceforth he sought opportunity to be-
tray him.

[17] And on the first day of the Azymes * the
disciples came to Jesus, saying: "Where wilt
thou that we prepare for thee to eat the
Pasch?" [18] But Jesus said: "Go ye into the
city to a certain man, and say to him, 'The mas-
ter saith, My time is near at hand, with thee I
make the Pasch with my disciples.'" [19] And
the disciples did as Jesus appointed to them,
and they prepared the Pasch.

[20] Now when it was evening, he sat down
with his twelve disciples. [21] And whilst they
were eating, he said: "Amen I say to you
that one of you is about to betray me." [22] And
they, being very much troubled, began every
one to say: "Is it I, Lord?" [23] But he, an-
swering, said: "He that dippeth his hand

* *Az'ymes*: two syllables, accent on the first; *a* as in "am," *y* as in "by," *e* silent, *s* like *z*.

with me in the dish, he shall betray me. [24] The Son of man indeed goeth as it is written of him; but woe to that man, by whom the Son of man shall be betrayed; it were better for that man if he had not been born." [25] And Judas, that betrayed him, answering, said: "Is it I, Rabbi?" He saith to him: "Thou hast said it."

[26] And whilst they were at supper, Jesus took bread, and blessed and broke, and gave to his disciples, and said: "Take ye and eat; this is my body." [27] And taking the chalice, he gave thanks, and gave to them, saying: "Drink ye all of this; [28] for this is my blood of the new testament, which shall be shed for many unto remission of sins. [29] And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of my Father."

[30] And when they had sung a hymn, they went out unto Mount Olivet.

[31] Then Jesus saith to them: "All you shall be scandalized in me this night. For it is

written, 'I will strike the shepherd, and the sheep of the flock shall be dispersed.' [32] But after I shall be risen again, I will go before you into Galilee." [33] And Peter, answering, said to him: "Though all shall be scandalized in thee, I will never be scandalized." [34] Jesus said to him: "Amen I say to thee that in this night, before the cock crow, thou wilt deny me thrice." [35] Peter saith to him: "Yea, though I should die with thee, I will not deny thee." And in like manner said all the disciples.

[36] Then Jesus came with them into a country place which is called Gethsemani* ; and he said to his disciples: "Sit you here, till I go yonder and pray." [37] And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. [38] Then he saith to them: "My soul is sorrowful even unto death; stay you here and watch with me." [39] And going a little further, he fell upon his face praying, and saying: "My Father! if it be possible, let this chalice pass from me.

* *Geth-sem'a-ni*: four syllables, accent on the second; *g* as in "go," first *e* as in "met," *th* as in "lath," second *e* as in "met," *a* as in "amount," *i* like *e* in "be."

Nevertheless, not as I will, but as thou wilt."
[40] And he cometh to his disciples, and findeth
them asleep; and he saith to Peter: "What!
could you not watch one hour with me?
[41] Watch ye, and pray, that ye enter not into
temptation. The spirit indeed is willing, but
the flesh is weak." [42] Again the second time
he went and prayed, saying: "My Father! if
this chalice may not pass away but I must
drink it, thy will be done." [43] And he cometh
again and findeth them sleeping; for their eyes
were heavy. [44] And leaving them, he went
away again, and he prayed the third time, saying the selfsame words. [45] Then he cometh to
his disciples, and saith to them: "Sleep ye
now, and take your rest; behold, the hour is at
hand, and the Son of man shall be betrayed
into the hands of sinners. [46] Rise, let us go;
behold, he is at hand that will betray me."
[47] As he yet spoke, behold, Judas, one of the
twelve, came, and with him a great multitude
with swords and clubs, sent from the chief
priests and ancients of the people. [48] And he
that betrayed him gave them a sign, saying:

"Whomsoever I shall kiss, that is he; hold him fast." [49] And forthwith coming to Jesus, he said: "Hail, Rabbi!" And he kissed him. [50] And Jesus said to him: "Friend, whereto art thou come?" Then they came up and laid hands on Jesus, and held him. [51] And, behold, one of them that were with Jesus, stretching forth his hand, drew out his sword, and, striking the servant of the high priest, cut off his ear. [52] Then Jesus saith to him: "Put up again thy sword into its place; for all that take the sword shall perish by the sword. [53] Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? [54] How then shall the scriptures be fulfilled, that so it must be done?" [55] In that same hour Jesus said to the multitudes: "You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me." [56] Now all this was done that the scriptures of the prophets might be fulfilled. Then the disciples all left him and fled.

[57] But they that were holding Jesus led him
to Caiphas, the high priest, where the scribes
and the ancients were assembled. [58] And
Peter followed him afar off, even to the court
of the high priest. And going in, he sat with
the servants, that he might see the end. [59] And
the chief priests and the whole council sought
false witness against Jesus, that they might
put him to death; [60] and they found not,
though many false witnesses had come in.
And last of all, there came two false witnesses,
[61] and they said: "This man said, 'I am able
to destroy the temple of God, and after three
days to rebuild it.'" [62] And the high priest,
rising up, said to him: "Answerest thou
nothing to the things which these witness
against thee?" [63] But Jesus held his peace.
And the high priest said to him: "I adjure
thee by the living God that thou tell us if thou
be the Christ, the Son of God." [64] Jesus saith
to him: "Thou hast said it. Nevertheless I
say to you, hereafter you shall see the Son of
man, sitting on the right hand of the power of
God, and coming in the clouds of heaven."

[65] Then the high priest rent his garments, saying: "He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you?" But they, answering, said: "He is guilty of death." [67] Then did they spit in his face, and buffet him; and others struck his face with the palms of their hands, [68] saying: "Prophesy unto us, O Christ! who is he that struck thee?"

[69] Now Peter sat without in the court, and there came to him a servant-maid, saying: "Thou also wast with Jesus the Galilean." [70] But he denied before them all, saying: "I know not what thou sayest." [71] And as he went out of the gate, another maid saw him, and she saith to them that were there: "This man also was with Jesus of Nazareth." [72] And again he denied with an oath: "I know not the man." [73] And after a little while, they came that stood by and said to Peter: "Surely thou also art one of them; for even thy speech doth discover thee." [74] Then he began to curse and to swear that he

knew not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which he had said: "Before the cock crow, thou wilt deny me thrice." And going forth, he wept bitterly.

(xxvii) 1 And when morning was come, all the chief priests and ancients of the people took counsel against Jesus that they might put him to death. 2 And they brought him bound, and delivered him to Pontius Pilate, the governor.

3 Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, 4 saying: "I have sinned in betraying innocent blood." But they said: "What is that to us? Look thou to it." 5 And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter.

6 But the chief priests, having taken the pieces of silver, said: "It is not lawful to put them into the corbona, because it is the price of blood." 7 And after they had consulted to-

gether, they bought with them the potter's field, to be a burying-place for strangers. [8] For this cause that field was called Haceldama*, that is, the field of blood, even to this day. [9] Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. [10] And they gave them unto the potter's field, as the Lord appointed to me."

[11] And Jesus stood before the governor, and the governor asked him, saying: "Art thou the king of the Jews?" Jesus saith to him: "Thou sayest it." [12] And when he was accused by the chief priests and ancients, he answered nothing. [13] Then Pilate saith to him: "Dost thou not hear how great testimonies they allege against thee?" [14] And he answered him never a word, so that the governor wondered exceedingly.

[15] Now upon the solemn day the governor

* *Ha-cel'da-ma*: four syllables, accent on the second; first *a* as in "amount," *c* like *s*, *e* as in "met" second *a* as as in "amount," final *a* as in "sofa."

was accustomed to release to the people one prisoner, whom they would. [16] And he had then a notorious prisoner that was called Barabbas*. [17] They, therefore, being gathered together, Pilate said: "Whom will you that I release to you, Barabbas, or Jesus that is called Christ?" [18] For he knew that through envy they had delivered him. [19] And as he was sitting in the place of judgment, his wife sent to him, saying: "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." [20] But the chief priests and ancients persuaded the people that they should ask Barabbas and make Jesus away. [21] And the governor, answering, said to them: "Which will you of the two to be released unto you?" But they said: "Barabbas." [22] Pilate saith to them: "What shall I do, then, with Jesus that is called Christ?" They all say: "Let him be crucified." [23] The governor said to them: "Why, what evil hath he done?" But

* *Ba-rab'bas*: three syllables, accent on the second; first *a* as in "amount," second *a* as in "am" third *a* as in "final."

they cried out the more, saying: "Let him be crucified." [24] And Pilate, seeing that he prevailed nothing, but that rather a tumult was made, took water and washed his hands before the people, saying: "I am innocent of the blood of this just man; look you to it." [25] And all the people, answering, said: "His blood be upon us and upon our children." [26] Then he released to them Barabbas; and, having scourged Jesus, delivered him to them to be crucified.

[27] Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band. [28] And stripping him, they put a scarlet cloak about him. [29] And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: "Hail, king of the Jews!" [30] And spitting upon him, they took the reed and struck his head. [31] And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

[32] And going out, they found a man of Cyrene *, named Simon; him they forced to take up his cross. [33] And they came to the place that is called Golgotha, which is, the place of Calvary. [34] And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.

[35] And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots." [36] And they sat down and watched him. [37] And they put over his head his cause written: "This is Jesus, the King of the Jews."

[38] Then were there crucified with him two thieves, one on the right hand, and one on the left.

[39] And they that passed by blasphemed him, wagging their heads [40] and saying: "Vah, thou that destroyest the temple of God and in

* *Cy-re'ne*: three syllables, accent on the second; *c* like *s*, *y* as in "by," first *e* as in "be," final *e* as in "be."

three days dost rebuild it, save thy own self. If thou be the Son of God, come down from the cross." [41] In like manner also the chief priests, with the scribes and ancients, mocking, said: [42] "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. [43] He trusted in God; let him now deliver him if he will have him; for he said, 'I am the Son of God.'" And the selfsame thing the thieves also, that were crucified with him, reproached him with.

[45] Now from the sixth hour there was darkness over all the earth, until the ninth hour. [46] And about the ninth hour Jesus cried with a loud voice, saying: "Eli *, Eli, lamma† sabacthani ‡ ?" that is, "My God! my God! why hast thou forsaken me?" [47] And some that stood there and heard, said: "This man calleth Elias." [48] And immediately one of

* *E'li*: two syllables, accent on the first; *e* like *a* in "mate," *i* like *e* in "be."

† *lam'ma*: two syllables, accent on the first; each *a* as in "arm."

‡ *sa-bac-tha'ni*: four syllables, accent on the third; each *a* as in "arm," *c* like *k*, *th* like *t*, *i* like *e* in "be."

them, running, took a sponge and filled it with vinegar, and put it on a reed and gave him to drink. [49] And the others said: "Let be; let us see whether Elias will come to deliver him." [50] And Jesus, again crying with a loud voice, yielded up the ghost. [*Here kneel, and pause a little.*]

[51] And, behold, the veil of the temple was rent in two, from the top even to the bottom; and the earth quaked; and the rocks were rent; [52] and the graves were opened; and many bodies of the saints that had slept arose, [53] and, coming out of the tombs after his resurrection, came into the holy city and appeared to many.

[54] Now the centurion, and they that were with him, watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: "Indeed, this was the Son of God."

[55] And there were many women afar off, who had followed Jesus from Galilee, ministering unto him; [56] among whom was Mary Magdalen, and Mary, the mother of James and Joseph,

and the mother of the sons of Zebedec.
[57] And when it was evening, there came a
certain rich man of Arimathea *, named Jo-
seph, who also himself was a disciple of Jesus.
[58] He went to Pilate and begged the body of
Jesus. Then Pilate commanded that the body
should be delivered. [59] And Joseph, taking
the body, wrapped it up in a clean linen cloth,
[60] and laid it in his own new monument, which
he had hewed out in a rock; and he rolled a
great stone to the door of the monument, and
went his way. [61] And there was there Mary
Magdalen, and the other Mary, sitting over
against the sepulcher. [62] And the next day,
which followed the day of preparation, the
chief priests and the Pharisees came together
to Pilate, [63] saying: "Sir, we have remem-
bered that that seducer said, while he was yet
alive, 'After three days I will rise again'; com-
mand, therefore, the sepulcher to be guarded
until the third day, lest perhaps his disciples
come and steal him away, and say to the peo-

* *Ar-i-ma-the'a*: five syllables, accent on the fourth; first *a* as in "am," *i* as in "ill," second *a* as in "amount," *e* as in "be," final *a* as in "sofa."

ple, 'He is risen from the dead,' and the last
error shall be worse than the first." [65] Pilate
saith to them: "You have a guard; go, guard
it as you know." [66] And they, departing,
made the sepulcher sure, sealing the stone and
setting guards.

Easter Sunday

EPISTLE: 1 Corinthians, v. 7-8.

Brethren: [7] Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. [8] Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSPEL: Mark, xvi. 1-7.

At that time [1] Mary Magdalen, and Mary the mother of James, and Salome * bought sweet spices that, coming, they might anoint Jesus. [2] And very early in the morning, the first day of the week, they come to the sepul-

* *Sa-lo'me*: three syllables, accent on the second; *a* as in "amount," *o* as in "home," *e* as in "be."

cher, the sun being now risen. [3] And they said one to another: "Who shall roll us back the stone from the door of the sepulcher?" [4] And looking, they saw the stone rolled back. For it was very great.

[5] And entering into the sepulcher, they saw a young man sitting on the right side, clothed with a white robe; and they were affrighted. [6] Who saith to them: "Be not affrighted; you seek Jesus of Nazareth, who was crucified; he is risen, he is not here; behold the place where they laid him. [7] But go, tell his disciples, and Peter, that he goeth before you into Galilee; there you shall see him, as he told you."

First Sunday after Easter

EPISTLE: 1 John, v. 4-10.

Dearly Beloved: [4] Whatsoever is born of God overcometh the world. And this is the victory which overcometh the world: our faith. [5] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? [6] This is he that came by water and blood, Jesus Christ,—not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. [7] And there are three who give testimony in heaven—the Father, the Word, and the Holy Ghost; and these three are one. [8] And there are three that give testimony on earth—the spirit, and the water, and the blood; and these three are one. [9] If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater, because he

hath testified of his Son. [10] He that believeth in the Son of God hath the testimony of God in himself.

GOSPEL: John, xx. 19-31.

At that time, [19] when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: "Peace be to you." [20] And when he had said this, he showed them his hands and his side. The disciples, therefore, were glad when they saw the Lord. [21] He said, therefore, to them again: "Peace be to you. As the Father hath sent me, I also send you." [22] When he had said this, he breathed on them; and he said to them: "Receive ye the Holy Ghost; [23] whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained."

[24] Now Thomas, one of the twelve, who is called Didymus *, was not with them when

* *Did'y-mus*: three syllables, accent on the first; *i* as in "ill," *y* like *i* in "ill," *u* as in "circus."

Jesus came. [25] The other disciples, therefore, said to him: "We have seen the Lord." But he said to them: "Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe."

[26] And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: "Peace be to you." [27] Then he saith to Thomas: "Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not incredulous, but believing." [28] Thomas answered and said to him: "My Lord and my God." [29] Jesus saith to him: "Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen, and have believed."

[30] Many other signs also did Jesus in the sight of his disciples, which are not written in this book. [31] But these are written that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life in his name.

Second Sunday after Easter

EPISTLE: 1 Peter, ii. 21-25.

Dearly Beloved: [21] Christ suffered for us, leaving you an example that you should follow his steps. [22] Who did no sin; neither was guile found in his mouth. [23] Who, when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly. [24] Who his own self bore our sins in his body upon the tree, that we, being dead to sins, should live to justice. By whose stripes you were healed. [25] For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

GOSPEL: John, x. 11-16.

At that time Jesus said to the Pharisees:—"I am the good shepherd. The good shep-

herd giveth his life for his sheep. [12] But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth and scattereth the sheep. [13] And the hireling fleeth, because he is a hireling, and hath no care for the sheep.

[14] "I am the good shepherd. And I know mine, and mine know me, [15] as the Father knoweth me, and I know the Father. And I lay down my life for my sheep. [16] And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Third Sunday after Easter

EPISTLE: 1 Peter, ii. 11-19.

[11] Dearly Beloved: I beseech you as strangers and pilgrims to restrain yourselves from carnal desires, which war against the soul, [12] having your conversation good among the Gentiles—that whereas they speak against you as evil-doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation.

[13] Be ye subject, therefore, to every human creature for God's sake—whether it be to the king as excelling, [14] or to governors as sent by him for the punishment of evil-doers and for the praise of the good. [15] For so is the will of God, that by doing well you may put to silence the ignorance of foolish men—[16] as free, and not as making liberty a cloak for

malice, but as the servants of God. [17] Honor all men; love the brotherhood; fear God; honor the king. [18] Servants, be subject to your masters with all fear—not only to the good and gentle, but also to the froward. [19] For this is thankworthy, in Jesus Christ our Lord.

GOSPEL: John, xvi. 16-22.

At that time Jesus said to his disciples: [16] "A little while, and you shall not see me; and again a little while, and you shall see me—because I go to the Father." [17] Then some of his disciples said one to another: "What is this that he saith to us, 'A little while, and you shall not see me; and again a little while, and you shall see me,' and, 'because I go to the Father?'" [18] They said therefore: "What is this that he saith, 'A little while?' We know not what he speaketh."

[19] And Jesus knew that they had a mind to ask him; and he said to them: "Of this do you inquire among yourselves, because I said,

'A little while, and you shall not see me; and again a little while and you shall see me.'
[20] Amen, amen I say unto you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. [21] A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.
[22] So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you."

Fourth Sunday after Easter

EPISTLE: James, i. 17-21.

Dearly Beloved: [17] Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. [18] For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. [19] You, my dearest brethren, know. And let every man be swift to hear, but slow to speak, and slow to anger; [20] for the anger of man worketh not the justice of God. [21] Wherefore, casting away all uncleanness and abundance of malice, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL: John, xvi. 5-14.

At that time Jesus said to his disciples:— [5] "I go to him that sent me, and none of you

asketh me: 'Whither goest thou?' [6] But because I have spoken these things to you, sorrow hath filled your heart. [7] But I tell you the truth: it is expedient for you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. [8] And when he is come, he will convince the world of sin, and of justice, and of judgment: [9] of sin, because they believed not in me; [10] and of justice, because I go to the Father, and you shall see me no longer; [11] and of judgment, because the prince of this world is already judged. [12] I have yet many things to say to you, but you cannot bear them now. [13] But when he, the Spirit of truth, is come, he will teach you all truth; for he shall not speak of himself, but what things soever he shall hear he shall speak, and the things that are to come he shall show you. [14] He shall glorify me, because he shall receive of mine, and shall show it to you."

Fifth Sunday after Easter

EPISTLE: James, i. 22-27.

Dearly Beloved: [22] Be ye doers of the
word, and not hearers only, deceiving your
own selves. [23] For if any man be a hearer of
the word and not a doer, he shall be compared
to a man beholding his own countenance in
a glass. [24] For he beheld himself and went
his way, and presently forgot what manner of
man he was. [25] But he that hath looked into
the perfect law of liberty, and hath continued
therein, not becoming a forgetful hearer, but
a doer of the work—this man shall be blessed
in his deed. [26] And if any man think himself
to be religious, not bridling his tongue, but
deceiving his own heart, this man's religion
is vain. [27] Religion clean and undefiled be-
fore God and the Father is this: to visit the

fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

GOSPEL: John, xvi. 23-30.

At that time Jesus said to his disciples:—

23 "Amen, amen I say to you, if you ask the Father anything in my name, he will give it you. 24 Hitherto you have not asked anything in my name. Ask, and you shall receive, that your joy may be full.

25 "These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. 26 In that day you shall ask in my name; and I say not to you that I will ask the Father for you. 27 For the Father himself loveth you, because you have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world; again I leave the world, and I go to the Father."

29 His disciples say to him:—

"Behold, now thou speakest plainly, and

speakest no proverb. [30] Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God."

Sixth Sunday after Easter

EPISTLE: 1 Peter, iv. 7-11.

Dearly Beloved: [7] Be prudent, and watch in prayers. [8] But before all things have a constant mutual charity among yourselves; for charity covereth a multitude of sins: [9] using hospitality one towards another without murmuring; [10] every man according as he hath received grace, ministering the same one to another as good stewards of the manifold grace of God. [11] If any man speak, let him speak as it were the words of God; if any man minister, let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ our Lord.

GOSPEL: John, xv. 26-27, and xvi. 1-4.

At that time Jesus said to his disciples:—
(xv) [26] "When the Paraclete cometh, whom I

will send you from the Father,—the Spirit
of truth, who proceedeth from the Father,—
he shall give testimony of me. [27] And you
shall give testimony because you are with me
from the beginning.

(xvi) [1] "These things have I spoken to you
that you may not be scandalized. [2] They will
put you out of the synagogues; yea, the hour
cometh that whosoever killeth you will think
that he doth a service to God. [3] And these
things will they do to you because they have
not known the Father nor me. [4] But these
things I have told you that, when the hour
shall come, you may remember that I told
you."

Feast of Pentecost

EPISTLE: Acts, ii. 1-11.

[1] When the days of the Pentecost were accomplished, they were all together in one place; [2] and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. [3] And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. [4] And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

[5] Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. [6] And when this was noised abroad, the multitude came together, and were confounded in mind because that every man heard them speak in his own tongue. [7] And they

were all amazed, and wondered, saying: "Behold, are not all these that speak Galileans? [8] And how have we heard every man our own tongue wherein we were born? [9] Parthians, and Medes, and Elamites *, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, [10] Phrygia, and Pamphylia, Egypt, and the parts of Lybia about Cyrene †, and strangers of Rome, [11] Jews also, and Proselytes, Cretes, and Arabians—we have heard them speak in our own tongues the wonderful works of God."

GOSPEL: John, xiv. 23-31.

At that time Jesus said to his disciples:—

[23] "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. [24] He that loveth me not, keepeth not my

* *E'lam-ites*: three syllables, accent on the first; first *e* as in "be," *a* as in "account," *i* as in "pine."

† *Cy-re'ne*: three syllables, accent on the second; *c* like *s*; *y* as in "by," first *e* as in "be," final *e* as in "be."

words. And the word which you have heard is not mine, but the Father's, who sent me.

[25] "These things have I spoken to you, abiding with you. [26] But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

[27] "Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. [28] You have heard that I said to you, 'I go away, and I come unto you.' If you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I. [29] And now I have told you before it came to pass that, when it shall come to pass, you may believe.

[30] "I will not now speak many things with you; for the prince of this world cometh, and in me he hath not anything. [31] But that the world may know that I love the Father, and as the Father hath given me commandment, so do I."

First Sunday after Pentecost

[Trinity Sunday]

Epistle: 1 John, iv. 8-21.

Dearly Beloved: [8] God is charity. [9] By this hath the charity of God appeared towards us: because God hath sent his only-begotten Son into the world that we may live by him. [10] In this is charity: not as though we had loved God, but because he hath first loved us and sent his Son to be a propitiation for our sins. [11] My dearest, if God hath so loved us, we also ought to love one another. [12] No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. [13] In this we know that we abide in him, and he in us: because he hath given us of his spirit. [14] And we have seen, and do testify, that the Father hath sent his Son to be the Saviour of the world. [15] Who-

soever shall confess that Jesus is the Son of God, God abideth in him, and he in God. [16] And we have known and have believed the charity which God hath to us. God is charity, and he that abideth in charity, abideth in God, and God in him. [17] In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world. [18] Fear is not in charity; but perfect charity casteth out fear because fear hath pain. And he that feareth is not perfected in charity. [19] Let us therefore love God, because God first hath loved us. [20] If any man say, 'I love God,' and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? [21] And this commandment we have from God, that he who loveth God love also his brother.

GOSPEL: Luke, vi. 36-42.

At that time Jesus said to his disciples:— [36] "Be ye merciful, as your Father also is

merciful. [37] Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. [38] Give, and it shall be given to you—good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again."

[39] And he spoke also to them a similitude:—

"Can the blind lead the blind? Do they not both fall into the ditch? [40] The disciple is not above his master; but every one shall be perfect, if he be as his master. [41] And why seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not? [42] Or how canst thou say to thy brother, 'Brother, let me pull the mote out of thy eye,' when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye."

Second Sunday after Pentecost

[Sunday Within The Octave Of Corpus Christi]

Epistle: 1 John, iii. 13-18.

Dearly Beloved: [13] Wonder not if the world hate you. [14] We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. [15] Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. [16] In this we have known the charity of God: because he hath laid down his life for us. And we ought to lay down our lives for the brethren. [17] He that hath the substance of this world, and shall see his brother in need, and shall shut up his heart from him—how doth the charity of God abide in him? [18] My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSPEL: Luke, xiv. 16-24.

At that time Jesus spoke to the Pharisees this parable:—

16 "A certain man made a great supper, and invited many. 17 And he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. 18 And they began all at once to make excuse. The first said to him, 'I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused.' 19 And another said, 'I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused.' 20 And another said, 'I have married a wife, and therefore I cannot come.' 21 And the servant, returning, told these things to his lord.

"Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame.' 22 And the servant said, 'Lord, it is done as thou hast commanded, and yet

there is room.' [23] And the Lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled; but I say unto you that none of those men that were invited shall taste of my supper.' "

Third Sunday after Pentecost

EPISTLE: 1 Peter, v. 6-11.

Dearly Beloved: [6] Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation,—[7] casting all your care upon him, for he hath care of you. [8] Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. [9] Whom resist ye, strong in faith, knowing that the same affliction befalleth your brethren who are in the world. [10] But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. [11] To him be glory and empire for ever and ever. Amen.

GOSPEL: Luke, xv. 1-10.

At that time [1] the publicans and sinners drew near unto Jesus to hear him. [2] And the Pharisees and Scribes murmured, saying: "This man receiveth sinners, and eateth with them." [3] And he spoke to them this parable, saying:—

[4] "What man of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? [5] and when he hath found it, lay it upon his shoulders, rejoicing; [6] and, coming home, call together his friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost'? [7] I say to you that, even so, there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

[8] "Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? [9] and, when she hath found it, call

together her friends and neighbors, saying, 'Rejoice with me, because I have found the groat which I had lost'? [10] So, I say to you, there shall be joy before the angels of God upon one sinner doing penance."

Fourth Sunday after Pentecost

EPISTLE: Romans, viii. 18-23.

Brethren: [18] I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us. [19] For the expectation of the creature waiteth for the revelation of the sons of God. [20] For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope; [21] because the creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God. [22] For we know that every creature groaneth, and travaileth in pain, even till now. [23] And not only it, but ourselves also, who have the first-fruits of the spirit—even we ourselves groan within ourselves, waiting for the adoption of the sons of

God, the redemption of our body, in Christ Jesus our Lord.

GOSPEL: Luke, v. 1-11.

At that time, [1] when the multitudes pressed upon Jesus, to hear the word of God, he stood by the lake of Genesareth *; [2] and he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. [3] And going into one of the ships that was Simon's, he desired him to draw back a little from the land; and sitting, he taught the multitudes out of the ship.

[4] Now when he had ceased to speak, he said to Simon: "Launch out into the deep, and let down your nets for a draught." [5] And Simon, answering, said to him: "Master, we have labored all the night and have taken nothing, but at thy word I will let down the net." [6] And when they had done this, they

* *Ge-nes'a-reth*: four syllables, accent on the second; *g* like *j*, first *e* as in "enough," second *e* as in "met," *s* as in "so," *a* as in "amount," third *e* as in "met," *th* as in "lath."

enclosed a very great multitude of fishes; and
their net broke. [7] And they beckoned to their
partners that were in the other ship, that they
should come and help them. And they came
and filled both the ships, so that they were al-
most sinking. [8] Which when Simon Peter
saw, he fell down at the knees of Jesus, saying:
"Depart from me, for I am a sinful man, O
Lord." [9] For he was wholly astonished, and
all that were with him, at the draught of the
fishes which they had taken; [10] and so were also
James and John, the sons of Zebedee, who
were Simon's partners. And Jesus saith to
Simon: "Fear not; from henceforth thou
shalt catch men."

[11] And having brought their ships to land,
leaving all things, they followed him.

Fifth Sunday after Pentecost

EPISTLE: 1 Peter, iii. 8-15.

Dearly Beloved: [8] Be ye all of one mind in prayer, having compassion one of another; being lovers of the brotherhood, merciful, modest, humble; [9] not rendering evil for evil, nor railing for railing; but, contrariwise, blessing. For unto this are you called: that you may inherit a blessing. [10] For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; [11] let him decline from evil, and do good; let him seek after peace, and pursue it; [12] because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord upon them that do evil things.

[13] And who is he that can hurt you, if you

be zealous of good? [14] But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; [15] but sanctify the Lord Christ in your hearts.

GOSPEL: Matthew, v. 20-24.

At that time Jesus said to his disciples:—

[20] "Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. [21] You have heard that it was said to them of old, 'Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment.' [22] But I say to you that whosoever is angry with his brother shall be in danger of the judgment. And whosoever shall say to his brother, 'Raca*,' shall be in danger of the council. And whosoever shall say, 'Thou fool,' shall be in danger of hell-fire. [22] If, therefore, thou offer thy gift at the altar, and there thou re-

* *Ra'ca*: two syllables, accent on the first; each *a* as in "arm."

member that thy brother hath anything against thee, [24] leave there thy offering before the altar, and go first to be reconciled to thy brother; and then, coming, thou shalt offer thy gift."

Sixth Sunday after Pentecost

EPISTLE: Romans, vi. 3-11.

Brethren: [3] All we who are baptized in Christ Jesus are baptized in his death. [4] For we are buried together with him by baptism into death, that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. [5] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; [6] knowing this, that our old man is crucified with him that the body of sin may be destroyed, to the end that we may serve sin no longer. [7] For he that is dead is justified from sin.

[8] Now if we be dead with Christ, we believe that we shall live, also, together with Christ; [9] knowing that Christ, rising again from the

dead, dieth now no more—death shall no more have dominion over him. [10] For in that he died to sin, he died once; but in that he liveth, he liveth unto God. [11] So do you also reckon that you are dead indeed to sin, but alive unto God, in Christ Jesus our Lord.

GOSPEL: Mark, viii. 1-9.

At that time, [1] when there was a great multitude with Jesus and they had nothing to eat, calling his disciples together, he saith to them: [2] "I have compassion on the multitude, for, behold, they have now been with me three days and have nothing to eat; [3] and if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off." [4] And his disciples answered him: "From whence can any one fill them here with bread in the wilderness?" [5] And he asked them: "How many loaves have ye?" Who said: "Seven." [6] And he commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, he

broke and gave to his disciples to set before them; and they set them before the people.
7 And they had a few little fishes, and he blessed them, and commanded them to be set before them. 8 And they did eat and were filled; and they took up that which was left of the fragments—seven baskets. 9 And they that had eaten were about four thousand. And he sent them away.

Seventh Sunday after Pentecost

EPISTLE: Romans, vi. 19-23.

Brethren: [19] I speak a human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. [20] For when you were the servants of sin, you were free from justice. [21] What fruit, therefore, had you then in those things of which you are now ashamed? For the end of them is death. [22] But now, being made free from sin and become servants to God, you have your fruit unto sanctification; and the end, life everlasting. [23] For the wages of sin is death; but the grace of God, life everlasting, in Christ Jesus our Lord.

GOSPEL: Matthew, vii. 15-21.

At that time Jesus said to his disciples:—
15 "Beware of false prophets, who come to
you in the clothing of sheep, but inwardly
they are ravening wolves. 16 By their fruits
you shall know them. Do men gather grapes
of thorns or figs of thistles? 17 Even so every
good tree bringeth forth good fruit; and the
evil tree bringeth forth evil fruit. 18 A good
tree cannot bring forth evil fruit; neither can
an evil tree bring forth good fruit. 19 Every
tree that bringeth not forth good fruit, shall
be cut down and shall be cast into the fire.
20 Wherefore, by their fruits you shall know
them. 21 Not every one that saith to me,
'Lord, Lord,' shall enter into the kingdom of
heaven; but he that doth the will of my Father
who is in heaven, he shall enter into the king-
dom of heaven."

Eighth Sunday after Pentecost

EPISTLE: Romans, viii. 12-17.

Brethren: [12] We are debtors not to the flesh, to live according to the flesh. [13] For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. [14] For whosoever are led by the Spirit of God, they are the sons of God. [15] For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry, "Abba (Father)." [16] For the Spirit himself giveth testimony to our spirit that we are the sons of God; [17] and, if sons, heirs also—heirs, indeed, of God, and joint heirs with Christ.

GOSPEL: Luke, xvi. 1-9.

At that time Jesus spoke to his disciples this parable:—

[1] "There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods. [2] And he called him and said to him: 'How is it that I hear this of thee? Give an account of thy stewardship, for now thou canst be steward no longer.' [3] And the steward said within himself: 'What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. [4] I know what I will do that, when I shall be removed from the stewardship, they may receive me into their houses.' [5] Therefore, calling together every one of his lord's debtors, he said to the first: 'How much dost thou owe my lord?' [6] But he said: 'A hundred barrels of oil.' And he said to him: 'Take thy bill, and sit down quickly, and write fifty.' [7] Then he said to another: 'And how much dost thou owe?' Who said: 'A hundred quarters of wheat.' He said to him: 'Take thy bill and write eighty.' [8] And the lord commended the unjust steward, forasmuch as he had done wisely; for the children of this

world are wiser in their generation than the children of light. [9] And I say to you, make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings."

Ninth Sunday after Pentecost

EPISTLE: 1 Corinthians, x. 6-13.

Brethren: Let us [6] not covet evil things, as they also coveted. [7] Neither become ye idolaters, as some of them—as it is written: "The people sat down to eat and drink, and rose up to play." [8] Neither let us commit fornication, as some of them committed fornication—and there fell in one day three and twenty thousand. [9] Neither let us tempt Christ, as some of them tempted, and perished by the serpents. [10] Neither do you murmur, as some of them murmured, and were destroyed by the destroyer.

[11] Now all these things happened to them in figure; and they are written for our correction, upon whom the ends of the world are come. [12] Wherefore, he that thinketh himself to stand, let him take heed lest he fall. [13] Let

no temptation take hold on you, but such as is human; and God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

GOSPEL: Luke, xix. 41-47.

At that time, [41] when Jesus drew near Jerusalem, seeing the city, he wept over it, saying:—

[42] "If thou also hadst known—and that in this thy day—the things that are to thy peace! But now they are hidden from thy eyes. [43] For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, [44] and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation."

[45] And entering into the temple, he began to cast out them that sold therein and them that

bought, [46] saying to them: "It is written that 'My house is the house of prayer,' but you have made it a den of thieves."

[47] And he was teaching daily in the temple.

Tenth Sunday after Pentecost

EPISTLE: 1 Corinthians, xii. 2-11.

Brethren: [2] You know that when you were heathens, you went to dumb idols, according as you were led. [3] Wherefore, I give you to understand that no man, speaking by the Spirit of God, saith 'Anathema' to Jesus; and no man can say, 'the Lord Jesus,' but by the Holy Ghost. [4] Now there are diversities of graces, but the same Spirit; [5] and there are diversities of ministries, but the same Lord; [6] and there are diversities of operations, but the same God, who worketh all in all. [7] And the manifestation of the Spirit is given to every man unto profit. [8] To one, indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; [9] to another, faith, in the same Spirit; to another, the grace of healing,

in one Spirit; [10] to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. [11] But all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL: Luke, xviii. 9-14.

At that time Jesus spoke this parable [9] to some who trusted in themselves as just and despised others:—

[10] "Two men went up into the Temple to pray—the one a Pharisee, and the other a publican. [11] The Pharisee, standing, prayed thus with himself: 'O God, I give thee thanks that I am not as the rest of men—extortioners, unjust, adulterers—as also is this publican. [12] I fast twice in a week; I give tithes of all that I possess.' [13] And the publican, standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying: 'O God, be merciful to me a sinner.'

[14] I say to you, this man went down into his house justified, rather than the other; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

Eleventh Sunday after Pentecost

EPISTLE: 1 Corinthians, xv. 1-10.

Brethren: [1] I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; [2] by which also you are saved, if you hold fast after what manner I preached unto you—unless you have believed in vain. [3] For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the Scriptures; [4] and that he was buried; and that he rose again the third day according to the Scriptures; [5] and that he was seen by Cephas *, and after that by the eleven. [6] Then was he seen by more than five hundred brethren at once—of whom many remain until now, and some are fallen asleep. [7] After that

* *Ce'phas*: two syllables, accent on the first; *c* like *s*; *e* as in "be," *ph* like *f*, *a* as in "final."

he was seen by James, then by all the apostles.
[8] And last of all, he was seen also by me, as
by one born out of due time. [9] For I am the
least of the apostles, who am not worthy to be
called an apostle, because I persecuted the
Church of God. [10] But by the grace of God
I am what I am; and his grace in me hath
not been void.

GOSPEL: Mark, vii. 31-37.

At that time Jesus, [31] going out of the coasts
of Tyre, came by Sidon † to the sea of Galilee,
through the midst of the coasts of Decapolis ‡.
[32] And they bring to him one deaf and dumb,
and they besought him that he would lay his
hand upon him. [33] And taking him from the
multitude apart, he put his fingers into his
ears; and spitting, he touched his tongue;
[34] and looking up to heaven, he groaned, and

† *Si'don*: two syllables, accent on the first; *i* as in "pine," *o* as in "carbon."

‡ *De-cap'o-lis*: four syllables, accent on the second; *e* as in "enough," *a* as in "am," *o* as in "obey," *i* as in "ill."

said to him: "Ephphetha *," which is, "Be thou opened"; [35] and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. [36] And he charged them that they should tell no man; but the more he charged them, so much the more a great deal did they publish it, [37] and so much the more did they wonder, saying: "He hath done all things well; he hath made both the deaf to hear and the dumb to speak."

* *Eph'phe-tha*: three syllables, accent on the first; first *e* as in "met," *ph* like *f*, second *e* as in "met," *th* like *t*, final *a* as in "sofa."

Twelfth Sunday after Pentecost

EPISTLE: 2 Corinthians, iii. 4-9.

Brethren: [4] Such confidence we have
through Christ towards God. [5] Not that we
are sufficient to think anything of ourselves,
as of ourselves; but our sufficiency is from
God, [6] who also hath made us fit ministers of
the new testament, not in the letter, but in the
spirit; for the letter killeth, but the spirit
quickeneth. [7] Now if the ministration of
death, engraven with letters upon stones, was
glorious, so that the children of Israel could
not steadfastly behold the face of Moses, for
the glory of his countenance, which is made
void,—[8] how shall not the ministration of the
Spirit be rather in glory? [9] For if the min-
istration of condemnation be glory, much more
the ministration of justice aboundeth in glory.

GOSPEL: Luke, x. 23-37.

At that time Jesus said to his disciples:—

23 "Blessed are the eyes that see the things which you see. 24 For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them."

25 And, behold, a certain lawyer stood up, tempting him, and saying: "Master, what must I do to possess eternal life?"

26 But he said to him: "What is written in the law? How readest thou?"

27 He, answering, said: " 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' "

28 And he said to him: "Thou hast answered right; this do, and thou shalt live."

29 But he, willing to justify himself, said to Jesus: "And who is my neighbor?"

30 And Jesus, answering, said:—

"A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him and, having wounded him, went away, leaving him half dead. [31] And it chanced that a certain priest went down the same way and, seeing him, passed by. [32] In like manner also a Levite, when he was near the place and saw him, passed by. [33] But a certain Samaritan, being on his journey, came near him and, seeing him, was moved with compassion; [34] and, going up to him, bound up his wounds, pouring in oil and wine; and, setting him upon his own beast, brought him to an inn, and took care of him. [35] And the next day he took out two pence and gave to the host, and said: 'Take care of him, and whatsoever thou shalt spend over and above I, at my return, will repay thee.' [36] Which of these three, in thy opinion, was neighbor to him that fell among the robbers?"

[37] But he said: "He that showed mercy to him."

And Jesus said to him: "Go, and do thou in like manner."

Thirteenth Sunday after Pentecost

EPISTLE: Galatians, iii. 16-22.

Brethren: [16] To Abraham were the promises made, and to his seed. He saith not, "And to his seeds," as of many; but as of one, "And to thy seed," which is Christ. [17] Now this I say, that the testament which was confirmed by God—the law which was made after four hundred and thirty years—doth not disannul, to make the promise of no effect. [18] For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

[19] Why, then, was the law? It was set because of transgressions, until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator. [20] Now a mediator is not of one. But God is one. [21] Was the law, then, against the

promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. [22] But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL: Luke, xvii. 11-19.

At that time, as Jesus [11] was going to Jerusalem, he passed through the midst of Samaria * and Galilee; and as he entered into a certain town, there met him ten men that were lepers, who stood afar off [13] and lifted up their voice, saying: "Jesus, master, have mercy on us." [14] Whom when he saw, he said: "Go, show yourselves to the priests." And it came to pass that, as they went, they were made clean. [15] And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God, [16] and he fell on his face before his feet, giving thanks; and

* *Sa-ma'ri-a*: four syllables, accent on the second; first *a* as in "amount," second *a* as in "mate," *i* as in "ill," final *a* as in "sofa."

this was a Samaritan. [17] And Jesus, answering, said: "Were not ten made clean? And where are the nine? [18] There is no one found to return and give glory to God, but this stranger." [19] And he said to him: "Arise, go thy way; for thy faith hath made thee whole."

Fourteenth Sunday after Pentecost

EPISTLE: Galatians, v. 16-24.

Brethren: [16] Walk in the spirit, and you shall not fulfil the lusts of the flesh. [17] For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another, so that you do not the things that you would. [18] But if you are led by the spirit, you are not under the law. [19] Now the works of the flesh are manifest, which are: fornication, uncleanness, immodesty, luxury, [20] idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, [21] envies, murders, drunkenness, revelings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. [22] But the fruit of the Spirit is charity, joy,

peace, patience, benignity, goodness, longanimity, [23] mildness, faith, modesty, continency, chastity. Against such there is no law. [24] And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSPEL: Matthew, vi. 24-33.

At that time Jesus said to his disciples:—

[24] "No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. [25] Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? [26] Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? [27] And which of you, by taking thought, can add to his stature one cubit? [28] And for raiment why are you solic-

itous? Consider the lilies of the field, how they grow; they labor not, neither do they spin; [29] but I say to you that not even Solomon in all his glory was arrayed as one of these. [30] Now, if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven,—how much more you, O ye of little faith? [31] Be not solicitous, therefore, saying: 'What shall we eat?' or 'What shall we drink?' or 'Wherewith shall we be clothed?' [32] For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. [33] Seek ye therefore first the kingdom of God and his justice; and all these things shall be added unto you."

Fifteenth Sunday after Pentecost

EPISTLE: Galatians, v. 25-26, and vi. 1-10.

Brethren: (v) 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be made desirous of vainglory, provoking one another, envying one another.

(vi) 1 Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so you shall fulfil the law of Christ. 3 For if any man think himself to be something, whereas he is nothing, he deceiveth himself. 4 But let every one prove his own work, and so he shall have glory in himself only, and not in another. 5 For every one shall bear his own burden. 6 And let him that is instructed in the word, com-

municate to him that instructeth him in all good things.

[7] Be not deceived; God is not mocked. [8] For what things a man shall sow, those also shall he reap. For he that soweth in his flesh shall of the flesh also reap corruption; but he that soweth in the spirit shall of the spirit reap life everlasting. [9] And in doing good, let us not fail; for in due time we shall reap, not failing. [10] Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

Gospel: Luke, vii. 11-16.

At that time Jesus [11] went into a city that is called Naim *; and there went with him his disciples and a great multitude. [12] And when he came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother; and she was a widow; and a great multitude of the city was with her. [13] Whom

* *Na'im*: two syllables, accent on the first; *a* as in "mate," *i* as in "ill."

when the Lord had seen, being moved with mercy towards her, he said to her: "Weep not." [14] And he came near, and touched the bier. And they that carried it stood still. And he said: "Young man, I say to thee, arise." [15] And he that was dead sat up, and began to speak. And he gave him to his mother. [16] And there came a fear on them all; and they glorified God, saying, "A great prophet is risen up among us," and, "God hath visited his people."

Sixteenth Sunday after Pentecost

EPISTLE: Ephesians, iii. 13-21.

Brethren: [13] I pray you not to faint at my tribulations for you, which is your glory. [14] For this cause I bow my knees to the Father of our Lord Jesus Christ, [15] of whom all paternity in heaven and earth is named, [16] that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man, [17] that Christ may dwell by faith in your hearts; that, being rooted and founded in charity, [18] you may be able to comprehend with all the saints what is the breadth, and length, and height, and depth; [19] to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God. [20] Now to him who is able to do all things more abundantly than we desire or understand, according

to the power that worketh in us, [21] to him be glory in the Church and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL: Luke, xiv. 1-11.

At that time, [1] when Jesus went into the house of one of the chiefs of the Pharisees on the Sabbath day to eat bread, they watched him. [2] And, behold, there was a certain man before him that had the dropsy. [3] And Jesus, answering, spoke to the lawyers and Pharisees, saying: "Is it lawful to heal on the Sabbath day?" [4] But they held their peace. But he, taking him, healed him, and sent him away. [5] And answering them, he said: "Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath day?" [6] And they could not answer him to these things.

[7] And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:—

[8] "When thou art invited to a wedding, sit

not down in the first place, lest perhaps one
more honorable than thou be invited by him;
[9] and he that invited thee and him come and
say to thee, 'Give this man place'; and then
thou begin with shame to take the lowest
place. [10] But when thou art invited, go, sit
down in the lowest place, that, when he who
invited thee cometh, he may say to thee,
'Friend, go up higher.' Then shalt thou have
glory before them that sit at table with thee;
[11] because every one that exalteth himself shall
be humbled, and he that humbleth himself
shall be exalted."

Seventeenth Sunday after Pentecost

EPISTLE: Ephesians, iv. 1-6.

Brethren: [1] I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called: [2] with all humility and mildness, with patience, supporting one another in charity, [3] careful to keep the unity of the spirit in the bond of peace; [4] one body and one spirit, as you are called in one hope of your calling; [5] one Lord, one faith, one baptism; [6] one God and Father of all, who is above all, and through all, and in us all; who is blessed for ever and ever. Amen.

GOSPEL: Matthew, xxii. 35-46.

At that time the Pharisees came to Jesus, [35] and one of them, a doctor of the law, asked him, tempting him: [36] "Master, which is the

great commandment in the law?" [37] Jesus said to him: " 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.' [38] This is the greatest and the first commandment. [39] And the second is like to this—'Thou shalt love thy neighbor as thyself.' [40] On these two commandments dependeth the whole law and the prophets."

[41] And the Pharisees being gathered together, Jesus asked them, [42] saying: "What think you of Christ; whose son is he?" They say to him: "David's." [43] He saith to them: "How, then, doth David in spirit call him Lord, saying, [44] 'The Lord said to my Lord, "Sit on my right hand, until I make thy enemies thy footstool?" ' [45] If David, then, call him Lord, how is he his son?" [46] And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

Eighteenth Sunday after Pentecost

EPISTLE: 1 Corinthians, i. 4-8.

Brethren: [4] I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus; [5] that in all things you are made rich in him, in all utterance and in all knowledge; [6] as the testimony of Christ was confirmed in you, [7] so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ; [8] who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL: Matthew, ix. 1-8.

At that time Jesus, [1] entering into a boat, passed over the water, and came into his own city. [2] And, behold, they brought to him one

sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: "Be of good heart, son; thy sins are forgiven thee." [3] And, behold, some of the Scribes said within themselves: "He blasphemeth." [4] And Jesus, seeing their thoughts, said: "Why do you think evil in your hearts? Which is easier—to say, 'Thy sins are forgiven thee,' or to say, 'Arise, and walk'? [6] But that you may know that the Son of man hath power on earth to forgive sins,"—then said he to the man sick of the palsy: "Arise, take up thy bed, and go into thy house." [7] And he arose, and went into his house. [8] And the multitude, seeing it, feared, and glorified God, that gave such power to men.

Nineteenth Sunday after Pentecost

EPISTLE: Ephesians, iv. 23-28.

Brethren: [23] Be renewed in the spirit of your mind, [24] and put on the new man, who according to God is created in justice and holiness of truth. [25] Wherefore, putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. [26] Be angry, and sin not. Let not the sun go down upon your anger. [27] Give not place to the devil. [28] He that stole, let him now steal no more; but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL: Matthew, xxii. 1-14.

At that time [1] Jesus spoke to the chief

priests and the Pharisees in parables, saying:—

[2] "The kingdom of heaven is likened to a king who made a marriage for his son. [3] And he sent his servants to call them that were invited to the marriage; and they would not come. [4] Again he sent other servants, saying: 'Tell them that were invited, "Behold, I have prepared my dinner; my beeves and fatlings are killed; and all things are ready; come ye to the marriage."' [5] But they neglected, and went their ways, one to his farm, and another to his merchandise; [6] and the rest laid hands on his servants, and, having treated them contumeliously, put them to death. [7] But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city.

[8] "Then he saith to his servants: 'The marriage indeed is ready; but they that were invited were not worthy. [9] Go ye therefore into the highways; and as many as you shall find, call to the marriage.' [10] And his servants, going forth into the ways, gathered to-

gether all that they found, both bad and good;
and the marriage was filled with guests.
[11] And the king went in to see the guests; and
he saw there a man who had not on a wedding
garment; [12] and he saith to him: 'Friend, how
camest thou in hither, not having on a wed-
ding garment?' But he was silent. [13] Then
the king said to the waiters: 'Bind his hands
and feet, and cast him into the exterior dark-
ness; there shall be weeping and gnashing of
teeth. [14] For many are called, but few are
chosen.' "

Twentieth Sunday after Pentecost

EPISTLE: Ephesians, v. 15-21.

Brethren: [15] See how you walk circumspectly, not as unwise, [16] but as wise; redeeming the time, because the days are evil. [17] Wherefore, become not unwise, but understanding what is the will of God. [18] And be not drunk with wine, wherein is luxury; but be ye filled with the Holy Spirit, [19] speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord; [20] giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father; [21] being subject one to another in the fear of Christ.

GOSPEL: John, iv. 46-53.

At that time [46] there was a certain ruler

whose son was sick at Capharnaum*. [47] He, having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son; for he was at the point of death. [48] Jesus therefore said to him: "Unless you see signs and wonders, you believe not." [49] The ruler saith to him: "Lord, come down before that my son die." [50] Jesus saith to him: "Go thy way, thy son liveth." The man believed the word which Jesus said to him, and went his way. [51] And as he was going down, his servants met him; and they brought word, saying that his son lived. [52] He asked therefore of them the hour wherein he grew better. And they said to him: "Yesterday at the seventh hour the fever left him." [53] The father therefore knew that it was at the same hour that Jesus said to him, "Thy son liveth"; and he himself believed, and his whole house.

* *Ca-phar'na-um*: four syllables, accent on the second; first *a* as in "amount," second *a* as in "arm," third *a* as in "chaotic," *u* as in "circus."

Twenty-First Sunday after Pentecost

EPISTLE: Ephesians, vi. 10-17.

Brethren: [10] Be strengthened in the Lord, and in the might of his power. [11] Put you on the armor of God, that you may be able to stand against the deceits of the devil; [12] for our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places. [13] Therefore, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect.

[14] Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, [15] and your feet shod with the preparation of the gospel of peace; [16] in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery

darts of the most wicked one; [17] and take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

GOSPEL: Matthew, xviii. 23-35.

At that time Jesus spoke to his disciples this parable:—

[23] "The kingdom of heaven is likened to a king who would take an account of his servants. [24] And when he had begun to take the account, one was brought to him that owed him ten thousand talents. [25] And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. [26] But that servant, falling down, besought him, saying: 'Have patience with me, and I will pay thee all.' [27] And the lord of that servant, being moved with pity, let him go, and forgave him the debt.

[28] "But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him,

he throttled him, saying: 'Pay what thou owest.' [29]And his fellow-servant, falling down, besought him, saying: 'Have patience with me, and I will pay thee all.' [30] And he would not; but went and cast him into prison till he paid the debt.

[31] "Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. [32] Then his lord called him, and said to him: 'Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. [33] Shouldst not thou, then, have had compassion also on thy fellow-servant, even as I had compassion on thee?' [34] And his lord, being angry, delivered him to the torturers until he paid all the debt. [35] So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts."

Twenty-Second Sunday after Pentecost

EPISTLE: Philippians, i. 6-11.

Brethren: We are confident in the Lord
Jesus, [6] that he who hath begun a good work in
you will perfect it unto the day of Christ
Jesus; [7] as it is meet for me to think this for
you all,—because I have you in my heart, for
both in my bonds and in the defence and con-
firmation of the gospel you are all partakers
of my joy. [8] For God is my witness how I
long after you all in the heart of Jesus Christ.
[9] And this I pray, that your charity may more
and more abound in knowledge and in all un-
derstanding; [10] that you may approve the bet-
ter things; that you may be sincere and with-
out offence unto the day of Christ, [11] filled with
the fruit of justice, through Jesus Christ, unto
the glory and praise of God.

GOSPEL: Matthew, xxii. 15-21.

At that time the Pharisees, going, [15] consulted among themselves how to ensnare Jesus in his speech. [16] And they sent to him their disciples, with the Herodians, saying: "Master, we know that thou art a true speaker, and teachest the way of God in truth; neither carest thou for any man, for thou dost not regard the person of men. [17] Tell us, therefore, what dost thou think? Is it lawful to give tribute to Cæsar or not?" [18] But Jesus, knowing their wickedness, said: "Why do you tempt me, ye hypocrites? [19] Show me the coin of the tribute." And they offered him a penny. [20] And Jesus saith to them: "Whose image and inscription is this?" [21] They say to him: "Cæsar's." Then he saith to them: "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's."

Twenty-Third Sunday after Pentecost

[NOTE: If this Sunday should be the Last Sunday after Pentecost, the Epistle and Gospel to be read are not those which immediately follow, but those on pages 170-173.]

EPISTLE: Philippians, iii. 17-21, and iv. 1-3.

Brethren: (iii) 17 Be followers of me, and observe them who so walk as you have our model. 18 For many walk, of whom I have told you often—and now tell you weeping—that they are enemies of the cross of Christ; 19 whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. 20 But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, 21 who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

(iv) 1 Therefore, my dearly beloved brethren, and most desired, my joy and my crown, so stand fast in the Lord, my dearly beloved. 2 I beg of Evodia *, and I beseech Syntyche †, to be of one mind in the Lord. 3 And I entreat thee also, my sincere companion, help those women who have labored with me in the gospel, with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL: Matthew, ix. 18-26.

At that time, as Jesus was speaking to the multitudes, 18 behold, a certain ruler came up, and adored him, saying: "Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live." 19 And Jesus, rising up, followed him, with his disciples.

20 And, behold, a woman who was troubled with an issue of blood twelve years came behind him, and touched the hem of his garment.

* *E-vo'di-a:* four syllables, accent on the second; *e* as in "be," *o* as in "home," *i* as in "ill," final *a* as in "sofa."

† *Syn'ty-che:* three syllables, accent on the first; *y* like *i* in "ill," *y* like *i* in "ill," *e* as in "be."

[21] For she said within herself: "If I shall touch only his garment, I shall be healed." [22] But Jesus, turning and seeing her, said: "Be of good heart, daughter; thy faith hath made thee whole." And the woman was made whole from that hour.

[23] And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, [24] he said: "Give place; for the girl is not dead, but sleepeth." And they laughed him to scorn. [25] And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. [26] And the fame hereof went abroad into all that country.

Sundays between the Twenty-Third and the Last Sunday after Pentecost

[NOTE: There may be as few as twenty-three and as many as twenty-eight Sundays after Pentecost in the ecclesiastical year. In any case, the Epistle and Gospel to be read on the Last Sunday after Pentecost—that is, the Sunday immediately preceding Advent—are always those given on pages 170-173. For Sundays intervening between the Twenty-third and the Last, the Epistles and Gospels are those of the Sundays that were omitted after Epiphany. Thus, for one such intervening Sunday (24th after Pentecost when the Last is the 25th), the Epistle and Gospel are those of the 6th after Epiphany; for two such Sundays (24th and 25th after Pentecost when the Last is the 26th), those of the 5th and 6th after Epiphany, respectively; for three (24th, 25th, and 26th after Pentecost when the Last is the 27th), those of the 4th, 5th, and 6th after Epiphany; for four (24th, 25th, 26th, and 27th after Pentecost when the Last is the 28th), those of the 3rd, 4th, 5th, and 6th after Epiphany.]

Last Sunday after Pentecost

EPISTLE: Colossians, i. 9-14.

Brethren: [9] We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; [10] that you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God; [11] strengthened with all might according to the power of his glory, in all patience and long-suffering with joy, [12] giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; [13] who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, [14] in whom we have redemption through his blood, the remission of sins.

GOSPEL: Matthew, xxiv. 15-35.

At that time Jesus said to his disciples:—

15 "When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that readeth, let him understand), 16 then they that are in Judea, let them flee to the mountains; 17 and he that is on the housetop, let him not come down to take anything out of his house; 18 and he that is in the field, let him not go back to take his coat. 19 And woe to them that are with child, and that give suck, in those days. 20 But pray that your flight be not in the winter or on the Sabbath. 21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. 22 And unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened.

23 "Then, if any man shall say to you, 'Lo, here is Christ, or there,' do not believe him; 24 for there shall arise false Christs and false

prophets, and shall show great signs and wonders, insomuch as to deceive—if possible—even the elect. [25] Behold, I have told it to you beforehand. [26] If, therefore, they shall say to you, 'Behold, he is in the desert,' go ye not out; 'Behold, he is in the closets,' believe it not. [27] For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. [28] Wheresoever the body shall be, there shall the eagles also be gathered together.

[29] "And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; [30] and then shall appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with much power and majesty; [31] and he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds,

from the farthest parts of the heavens to the utmost bounds of them.

32 "And from the fig-tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. 33 So you also, when you shall see all these things, know ye that it is nigh, even at the doors.

34 "Amen I say to you, that this generation shall not pass till all these things be done. 35 Heaven and earth shall pass away, but my words shall not pass away."

THE EPISTLES AND GOSPELS FOR HOLYDAYS

Feast of the Immaculate Conception of the Blessed Virgin Mary

EPISTLE: Proverbs, viii. 22-35.

22 The Lord possessed me in the beginning
of his ways, before he made anything from
the beginning. 23 I was set up from eternity,
and of old, before the earth was made. 24 The
depths were not as yet, and I was already con-
ceived; neither had the fountains of waters as
yet sprung out; 25 the mountains with their
huge bulk had not as yet been established.
Before the hills I was brought forth; 26 he had
not yet made the earth, nor the rivers, nor
the poles of the world. 27 When he prepared
the heavens, I was present. When, with a cer-
tain law and compass, he enclosed the depths;
28 when he established the sky above, and
poised the fountains of waters; 29 when he
compassed the sea with its bounds, and set a

law to the waters, that they should not pass their limits; when he balanced the foundations of the earth: [30] I was with him, forming all things, and was delighted every day, playing before him at all times, [31] playing in the world; and my delights were to be with the children of men. [32] Now, therefore, ye children, hear me. Blessed are they that keep my ways. [33] Hear instruction, and be wise, and refuse it not. [34] Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. [5] He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL: Luke, i. 26-28.

At that time [26] the angel Gabriel was sent from God into a city of Galilee, called Nazareth, [27] to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. [28] And the angel, being come in, said unto her: "Hail, full of grace, the Lord is with thee; blessed art thou among women."

Feast of the Nativity of Our Lord

First Mass

EPISTLE: Titus, ii. 11-15.

Dearly Beloved: [11] The grace of God our Saviour hath appeared to all men, [12] instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, [13] looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, [14] who gave himself for us that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. [15] These thinks speak and exhort, in Christ Jesus our Lord.

GOSPEL: Luke, ii. 1-14.

At that time [1] there went out a decree from Cæsar Augustus that the whole world should

be enrolled. [2] This enrolling was first made by Cyrinus *, the governor of Syria. [3] And all went to be enrolled, every one into his own city. [4] And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem (because he was of the house and family of David), [5] to be enrolled with Mary, his espoused wife, who was with child.

[6] And it came to pass that, when they were there, her days were accomplished that she should be delivered. [7] And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

[8] And there were in the same country shepherds watching, and keeping the night-watches over their flock. [9] And, behold, an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. [10] And the angel said to them: "Fear not; for, behold, I bring you

* *Cy-ri'nus:* three syllables, accent on the second; *y* as in "by," *i* as in "pine," *u* as in "circus."

good tidings of great joy, that shall be to all the people; [11] for, this day, is born to you in the city of David a Saviour, who is Christ the Lord. [12] And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes and laid in a manger." [13] And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: "Glory to God in the highest, and on earth peace to men of good will."

Second Mass

EPISTLE: Titus, iii. 4-7.

Dearly Beloved: [4] The goodness and kindness of God our Saviour hath appeared. [5] Not by the works of justice which we have done, but according to his mercy he saved us, by the laver of regeneration and renovation of the Holy Ghost, [6] whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour, [7] that, being justified by his grace, we may be heirs, according to hope of life everlasting, in Christ Jesus our Lord.

GOSPEL: Luke, ii. 15-20.

At that time [15] the shepherds said one to another: "Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us." [16] And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. [17] And seeing, they understood of the word that had been spoken to them concerning this child. [18] And all that heard wondered, and at those things that were told them by the shepherds. [19] But Mary kept all these words, pondering them in her heart. [20] And the shepherds returned, glorifying and praising God for all the things they had heard and seen as it was told unto them.

Third Mass

EPISTLE: Hebrews, i. 1-12.

[1] God, who at sundry times and in divers manners spoke in times past to the fathers by

the prophets, last of all [2] in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world; [3] who, being the brightness of his glory and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high; [4] being made so much better than the angels, as he hath inherited a more excellent name than they.

[5] For to which of the angels hath he said at any time: "Thou art my son, to-day have I begotten thee"? And again: "I will be to him a father, and he shall be to me a son"? [6] And again, when he bringeth in the first-begotten into the world, he saith: "And let all the angels of God adore him." [7] And to the angels, indeed, he saith: "He that maketh his angels spirits, and his ministers a flame of fire." [8] But to the Son: "Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. [9] Thou hast loved justice, and hated iniquity; there-

fore God, thy God, hath anointed thee with the oil of gladness above thy fellows."
[10] And: "Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. [11] They shall perish, but thou shalt continue; and they shall all grow old as a garment; [12] and as a vesture shalt thou change them, and they shall be changed; but thou art the selfsame, and thy years shall not fail."

GOSPEL: John, i. 1-14.

[1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him, and without him was made nothing that was made. [4] In him was life, and the life was the light of men. [5] And the light shineth in darkness, and the darkness did not comprehend it.

[6] There was a man sent from God whose name was John. [7] This man came for a witness, to give testimony of the light, that all

men might believe through him. [8] He was not the light, but was to give testimony of the light.

[9] That was the true light, which enlighteneth every man that cometh into this world. [10] He was in the world, and the world was made by him, and the world knew him not. [11] He came unto his own, and his own received him not. [12] But as many as received him, he gave them power to be made the sons of God, to them that believe in his name; [13] who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[*Here kneel.*] [14] And the Word was made flesh, and dwelt among us—and we saw his glory, the glory as it were of the only-begotten of the Father—full of grace and truth.

Feast of the Circumcision of our Lord and Octave of the Nativity

EPISTLE: Titus, ii. 11-15.

Dearly Beloved: [11] The grace of God our Saviour hath appeared to all men, [12] instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, [13] looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, [14] who gave himself for us that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. [15] These things speak and exhort, in Christ Jesus our Lord.

GOSPEL: Luke, ii. 21.

At that time, [21] after eight days were accomplished that the child should be circum-

cised, his name was called Jesus, which was called by the angel before he was conceived in the womb.

Feast of the Epiphany of our Lord

EPISTLE: Isaias, ix. 1-6.

[1] Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. [2] For, behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. [3] And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. [4] Lift up thy eyes round about, and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. [5] Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. [6] The multitude of camels

shall cover thee, the dromedaries of Madian * and Epha †; all they from Saba ‡ shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL: Matthew, ii. 1-12.

[1] When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, [2] saying: "Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him."

[3] And king Herod, hearing this, was troubled, and all Jerusalem with him. [4] And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. [5] But they said to him: "In Bethlehem of Juda; for so it is written by the prophet: [6] 'And thou Bethle-

* *Ma'di-an:* three syllables, accent on the first; first *a* as in "mate," *i* as in "ill," second *a* as in "final."

† *E'pha:* two syllables, accent on the first; *e* as in "be," *ph* like *f*, final *a* as in "sofa."

‡ *Sa'ba:* two syllables, accent on the first; first *a* as in "mate," final *a* as in "sofa."

hem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel.' "

[7] Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; [8] and sending them into Bethlehem, said: "Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him."

[9] Who, having heard the king, went their way; and, behold, the star which they had seen in the East went before them, until it came and stood over where the child was. [10] And seeing the star, they rejoiced with exceeding great joy. [11] And entering into the house, they found the child with Mary his mother; [*here kneel*] and falling down, they adored him; and opening their treasures, they offered him gifts—gold, frankincense, and myrrh. [12] And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

Feast of the Ascension of our Lord

EPISTLE: Acts, i. 1-11.

[1] The former treatise, I made, O Theophilus *, of all things which Jesus began to do and to teach, [2] until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. [3] To whom also he showed himself alive after his passion by many proofs—for forty days appearing to them and speaking of the kingdom of God.

[4] And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, "which you have heard," saith he, "by my mouth. [5] For John indeed bap-

* *The-oph'i-lus:* four syllables, accent on the second; *e* as in "enough," *o* as in "not," *ph* like *f*, *i* as in "ill," *u* as in "circus."

tized with water, but you shall be baptized
with the Holy Ghost not many days hence."
[6] They, therefore, who were come together
asked him, saying: "Lord, wilt thou at this
time restore again the kingdom to Israel?"
[7] But he said to them: "It is not for you
to know the times or moments, which the
Father hath put in his own power. [8] But you
shall receive the power of the Holy Ghost
coming upon you, and you shall be witnesses
unto me in Jerusalem, and in all Judea, and
Samaria *, and even to the uttermost part
of the earth." [9] And when he had said these
things, while they looked on, he was raised up;
and a cloud received him out of their sight.

[10] And while they were beholding him going
up to heaven, behold, two men stood by them
in white garments, [11] who also said: "Ye
men of Galilee, why stand you looking up to
heaven? This Jesus who is taken up from you
into heaven, shall so come, as you have seen
him going into heaven."

* *Sa-ma'ri-a:* four syllables, accent on the second; first *a* as in "amount," second *a* as in "mate," *i* as in "ill," final *a* as in "sofa."

GOSPEL: Mark, xvi. 14-20.

At that time Jesus [14] appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. [15] And he said to them: "Go ye into the whole world, and preach the gospel to every creature. [16] He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. [17] And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; [18] they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover."

[19] And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. [20] But they, going forth, preached everywhere, the Lord working withal, and confirming the word with signs that followed.

Feast of the Assumption of the Blessed Virgin Mary

EPISTLE: Ecclesiasticus, xxiv. 11-13 and 15-20.

[11] In all things I sought rest, and I shall abide in the inheritance of the Lord. [12] Then the creator of all things commanded, and said to me; and he that made me rested in my tabernacle, [13] and he said to me: "Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect." . . . [15] And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. [16] And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. [17] I was exalted like a cedar in Libanus *, and as a cypress-tree on Mount

* *Lib'a-nus:* three syllables, accent on the first; *i* as as in "ill," *a* as in "amount," *u* as in "circus."

Sion. [18] I was exalted like a palm-tree in Cades †, and as a rose-plant in Jericho. [19] As a fair olive-tree in the plains, and as a plane-tree by the water in the streets was I exalted. [20] I gave a sweet smell like cinnamon and aromatical balm; I yielded a sweet odor like the best myrrh.

GOSPEL: Luke, x. 38-42.

At that time Jesus [38] entered into a certain town, and a certain woman named Martha received him into her house; [39] and she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. [40] But Martha was busy about much serving. Who stood and said: "Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me." [41] And the Lord, answering, said to her: "Martha, Martha, thou art careful, and art troubled about many things. [42] But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her."

† *Ca'des:* two syllables, accent on the first; *a* as in "mate," *e* as in "be," *s* like *z*.

Feast of All Saints

EPISTLE: Apocalypse, vii. 2-12.

In those days, behold, I, John, [2] saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] saying: "Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God on their foreheads." [4] And I heard the number of them that were signed—a hundred and forty-four thousand were signed, of every tribe of the children of Israel.

[5] Of the tribe of Juda were twelve thousand signed; of the tribe of Ruben, twelve thousand signed; of the tribe of Gad *, twelve thousand signed; [6] of the tribe of Aser † twelve thou-

* *Gad:* *a* as in "am."

† *A'ser:* two syllables, accent on the first; *a* as in "mate," *e* as in "maker."

sand signed; of the tribe of Nephtali ‡, twelve thousand signed; of the tribe of Manasses §, twelve thousand signed; [7] of the tribe of Simeon, twelve thousand signed; of the tribe of Levi, twelve thousand signed; of the tribe of Issachar ‖, twelve thousand signed; [8] of the tribe of Zabulon ¶, twelve thousand signed; of the tribe of Joseph, twelve thousand signed; of the tribe of Benjamin, twelve thousand signed.

[9] After this I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; [10] and they cried with a loud voice, saying: "Salvation to our God who sitteth

‡ *Neph'ta-li:* three syllables, accent on the first; *e* as in "met," *ph* like *f*, *a* as in "amount," *i* as in "pine."

§ *Ma-nas'ses:* three syllables, accent on the second; first *a* as in "amount," second *a* as in "am," *e* as in "be," final *s* like *z*.

‖ *Is'sa-char*: three syllables, accent on the first; *i* as in "ill," first *a* as in "amount," *ch* like *k*, second *a* as in "arm."

¶ *Zab'u-lon*: three syllables, accent on the first; *a* as in "am," *u* as in "unite," *o* as in "carbon."

upon the throne, and to the Lamb." [11] And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, [12] saying: "Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever. Amen."

GOSPEL: Matthew, v. 1-12.

At that time Jesus, [1] seeing the multitudes, went up into a mountain. And when he was set down, his disciples came unto him. [2] And opening his mouth, he taught them, saying:—

[3] "Blessed are the poor in spirit, for theirs is the kingdom of heaven. [4] Blessed are the meek, for they shall possess the land. [5] Blessed are they that mourn, for they shall be comforted. [6] Blessed are they that hunger and thirst after justice, for they shall have their fill. [7] Blessed are the merciful, for they shall obtain mercy. [8] Blessed are the clean of heart,

for they shall see God. [9] Blessed are the peacemakers, for they shall be called the children of God. [10] Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. [11] Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; [12] be glad and rejoice, for your reward is very great in heaven."

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